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THE CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | JANUARY 1st, 1901. | No. 1.

CONTENTS.

BENARES:
CENTRAL HINDU COLLEGE.
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BUSINESS NOTICES.

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A number of subscribers, evidently students, going back home for the "long vacation," wish the Manager to direct their copies of the Magazine to the places to which they remove. This causes much unnecessary inconvenience and trouble to the office. To avoid these, it is particularly requested that subscribers will kindly attend to the following suggestions :—

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(*b*) If, however, you *permanently* change your place of residence or work, please intimate the same to this office and the address will once for all be changed.

Subscribers are hereby informed that at the expiry of their subscriptions the Magazine will be sent by V. P. P. for Re. 1-2-0 unless countermanded. A colored notice intimating expiry of the period will be enclosed in the Magazine for the last two months.

Subscriptions cannot be acknowledged, unless a directed post-card is enclosed.

No subscription will be accepted for less than a year, and, if possible, subscribers should date their subscriptions from January, taking the back numbers if they subscribe later in the year. Yearly subscriptions beginning at any date will not, however, be refused.

All business communications should be sent to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares. Literary matter should be addressed to Mrs. Annie Besant, Benares City, who is, for the present, conducting the Magazine.

Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

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IN THE CROW'S NEST.

"In the Crow's Nest—what a queer title," say some boys as they read the above heading; "what *can* it mean?" Well, this is what it means. In a ship, as it crosses the pathless ocean there is always one sailor who is on the look-out, so that the ship may not run against another ship, so that any distant ship making a signal to it may be observed, so that when land is in sight word of it may be given. This sailor, "the look-out man," is posted on the tall mast of the ship, at the top of the mast, so that being high up he may be able to see a long way. The sort of basket in which he sits, aloft on the mast, is called "the Crow's Nest," because it looks like the nest of a crow when you look up at it from the deck. Now these first four pages of our magazine will be filled with paragraphs of news, comments on passing events, notices of anything interesting that goes on around us. So the writer is like the look-out man in the crow's nest of a ship, and that is why these pages bear the title, "In the Crow's Nest."

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For six years the *Ârya Bâlâ Bodhinî*, or Hindu Boys' Journal, has been growing under the fostering care of Colonel H. S. Olcott, the President-Founder of the Theosophical Society, and has been doing good service as a factor in the great revival of spirituality which is going on in India. Colonel Olcott thinks that the time has come for him to hand over the Magazine to some representative of Hinduism, and he offered it last year to the Central Hindu College, to be issued as part of the work of that College for Hindu youth. The Managing

Committee have with pleasure accepted the responsibility of bringing out the Magazine in future, and have changed the name to the *Central Hindu College Magazine.* They hope, as time goes on, to make it a really valuable Boys' Journal, which will be widely read by Indian boys in all parts of the land ; and they will be very glad to receive any suggestions as to new features which might be advantageously introduced.

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The Hindu Boys' Associations scattered over the land should send in notes of their doings, and thus come into touch with the Hindu College Boys, who are the natural leaders of young Hinduism. Boys should also try to contribute short notes of any interesting event that happens in their neighborhood, such as other boys might like to know. And they should persuade their friends to subscribe for copies of the Magazine, for the more subscribers we have, the larger can we make our journal.

It is of good augury for our Magazine that it starts on this new stage of its career with the new century. A century of extraordinay growth, turmoil, increase of knowledge and of material luxury, a century of immense physical progress, closed on December 31st, 1900. The twentieth century opens its baby eyes on January 1st, 1901, the date on our title page. What will the new century see ere its eyes close in death ? One thing it contains for us is certain : the advance of western science into the invisible world, and the consequent confirmation by its discoveries of many an old-world story, scoffed at as superstition in the century that has closed.

We cannot start on our way without recording here the gratitude to Colonel Olcott that all true Hindu boys must feel for his unwearied efforts to help them to recover their ancient heritage of true religion and love for their native land. If this Journal, in its new departure, succeeds, the success will have been made possible by the Colonel's pioneer work.

***

During October and November, a series of eight lectures

was given at the College by Mrs. Annie Besant. The subject selected was the *Râmâyana*, the story of the Indian Heroes, the sons of Dasharatha, the story above all of Râmachandra and his lovely wife, Sîtâ the earth-born, fairest and most gracious of women. The lectures were followed with the liveliest interest, and the audience was sometimes laughing, sometimes weeping, under the charm of the ever fascinating story of love and heroism, of joy and grief. The lectures will be published under the title, *Shrî Râma Chandra, the Ideal King*, and will form the second of the "Central Hindu College Lectures," the first of which series was *The Story of the Great War*.

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We are glad to be able to announce that Professor Ramsay, who is visiting the Colleges of India in connection with Mr. Tata's Research Institute, has kindly promised to lecture at the College early in January, upon argon and the other newly discovered gases in the atmosphere. He is an old friend of the Principal, who was once his pupil, and his fame as a scientist, as the discoverer of argon and helium, will ensure him a warm welcome. It is pleasant also for the students to see a man whose name is so well known in the scientific world.

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In the April number of the *C. H. C. Magazine* Mr. Harry Banbery, Head Master of the Collegiate School, will begin a course of articles on "Indian Heroes." In the same month will be started a Prize competition, in which Questions will be set—one series for boys under 12, and one series for boys between 12 and 18—to which answers must be sent in by the 10th of each month. Once a quarter two prizes will be given, one for each series, to the boy whose answers are the best. The answers must be written clearly and neatly by the boy himself, on one side of the paper only, and he must add his name, address and age. Lack of neatness and clearness in handwriting, or the omission of any one of the above particulars, will disqualify.

***

Mr. James Scott, Professor of English at the C. H. C., has

taken a year's leave of absence to attend to urgent family affairs in Australia. Mr. Mark Collins, a London University graduate, who took Honours in English, takes his place for the year. Mr. Scott is much beloved by his pupils, and his loss will be keenly felt, but it is hoped that his *locum tenens* will also become popular, the more so as he is a student of Saṁskrit, and thus shows his sympathy with Hindu thought.

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The President, Vice-President and Secretary of the Board of Trustees visited Chapra on December 6th; Mrs. Besant lectured on Education, and Rs. 315 were subscribed. From Chapra, the President and Secretary went on to Gorakhpur, where a Local Committee had been working most earnestly; the Râjâ of Busti presided, and the Secretary of the Board delivered a brief address in Urdu; Mrs. Besant then lectured, and the subscription promised previously and at the lecture amounted to Rs. 4066–13; another Rs. 2,800 are expected. The deputation then went on to Lucknow, where a very crowded meeting was held, at which Rs. 9100 were subscribed. To this were added next day over Rs. 1600. Among the principal donors were the Chairman, Babu Prag Narayan Bhargava, Rs. 1500, and about Rs. 500 in Saṁskrit and Hindi books: Pandit Sheo Narayan, Rs. 1000; Râjâ Rampal Singh, Rs. 500; Ross Scott Esq, Judicial Commissioner, Rs. 250; Babu Ram Chandra, Rs. 250; Râjâ Indra Bikramjit Singh, Rs. 250. The deputation had still to visit Cawnpur, Faridkot and Aligarh when we went to press. The great success at Lucknow was due chiefly to the enthusiastic work of the Canning College Students, under the leadership of Tilak Dhari Singh. Very many of them have adopted the Hindu College uniform, and looked remarkably neat and gentlemanly. May these young workers for India grow into noble citizens in their manhood.

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"THE FRIEND OF ALL CREATURES."

The noblest title of the Brâhmaṇa in the old days, before there arose the confusion of castes characteristic of the Kali Yuga, was that of "the Friend of all Creatures," for in this he showed that he was indeed sharing the nature of Brahma, in whom all alike exist. Bhṛigu also declared that "Abstention from injury to others, compassion," are among the characteristics of the Brâhmaṇa, and that "one should conduct oneself as a friend to all creatures, abstaining from all acts of injury" (*Mahâbhârata*, Shânti Parva, CLXXXIX, 4 and 12). Bhîshma even used the two terms as identical, and spoke of a man as "a Brâhmaṇa, or the friend of all creatures" (*Ibid*, IX, 117). अहिंसा, harmlessness, is placed among the divine qualities (*Bhagavad Gîtâ*, XVI, 2). Bhîshma, commenting on the teaching of Vrihaspati, laid down the principle repeated more than once: अहिंसा परमो धर्मः "Harmlessness, abstention from inflicting injury, is the highest Religion" (*Mahâbhârata*, Ânushâsana Parva, CXVI, 37).

This duty to abstain from injury, to be the friend of all, has its root in the common life of all. That life cannot be wronged in one creature without being wronged in all, and the man who injures another injures himself. As by wounding the hand, or the foot, or the head, the body is wounded, so by wounding any sentient creature the whole body of creatures is wounded. We cannot separate ourselves from the creatures round us. They are all parts of ourselves.

So true is this, that when we inflict suffering on others, that suffering returns on ourselves and we cannot evade it. "The slayer is slain," said Bhîshma, in the discourse just quoted, and this law holds good in the widest possible sense. The man who violently inflicts loss of life suffers loss of life by violence in another birth. The man who inflicts pain entails pain on himself. The innumerable small pains suffered by us now are the harvest of the pains we have inflicted on

those who are weaker than ourselves in the past. If we ceased to inflict suffering, we should cease to suffer.

Look round you, boys, as you walk along the streets and roads, and see how men are the enemies of all creatures instead of the friends. See how drivers beat their horses, their bullocks, their donkeys, while the patient helpless creatures struggle to meet the often unfair demands on their strength. All these lashes will come back to those drivers in suffering; they also will be oppressed and cruelly tasked by those above them; for every man in lashing at another lashes his own back.

But it is not sufficient to avoid inflicting injury: we should try to prevent its infliction by others. Very often cruelty is due to ignorance and thoughtlessness, more than to deliberate wickedness. For instance, donkeys are hobbled in a very cruel way: the two forelegs are tied close together, and then are again tied to one of the hindlegs, so that the poor creature cannot move without hurting itself, and it often tumbles down in the attempt to get its food. To prevent the donkey straying, it is quite enough to hobble the forefeet, leaving the hindlegs free; but it would be kinder to tie the animal by a long rope to a tree, so that it could graze within the reach of the rope, or to tie a rope round its neck and fasten the other end of the rope to a log of wood, heavy enough to prevent the donkey running fast, but not too heavy for it to drag as it grazes. A boy, when he sees a donkey cruelly hobbled, shoud speak gently and kindly to the owner, and persuade him to change his custom; and he might point out to him that the donkey's legs would last much longer if they were not so cruelly strained. I have seen a cow driven along the road with her head tied to one leg, so that the head was pulled down as each step was taken. These senseless and wicked cruelties bring on India the displeasure of the Gods, who are the Protectors of the animal kingdom, and their kârmic result is pain and loss to the Indians themselves.

In some things Indians are tender with animals; old animals are pastured, sick animals in many places are cared

for in hospital; but there is an immense amount of daily cruelty. Hindu boys should make it their duty to stop it.

There has been founded in the West the Order of the Golden Chain, and boys and girls join it, when they want to become friends of all creatures. Every one who joins it promises to repeat the following words every morning, and is then registered as a Link of this Golden Chain. Here is the promise.

"I am a link in a Golden Chain of Love that stretches round the world, and must keep my link bright and strong.

"So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

"And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

"May every link in the Golden Chain become bright and strong."

If Hindu boys would like to join this Order they can send me word, and I will get from America, where is the centre of the Order, a number of certificates. There is no subscription. But no one should join who will not keep the promise to repeat the above words every morning, and who will not try to carry out the words in his daily life.

Active virtue is wanted as well as passive virtue: the effort to act rightly, to induce others to act rightly, and to prevent the doing of wrong to others, especially to the weak. The friend of all creatures is their protector and active benefactor, and makes them happy wherever he goes.

Let every reader of the *C. H. C. Magazine* become a friend of all creatures.

ANNIE BESANT.

Thou needest no "New Religion:" nor art thou like to get any. Thou hast already more "religion" than thou makest use of. Know that "religion" is no Morrison's Pill from without, but a re-awakening of thy own Self from within. *Past and Present*, CARLYLE, P. 199.

School Boy Ideals.

I.

"Boys are boys all the world over"—true, but with a difference; for who could grow up in such an atmosphere and with such a heredity as that of India and not show its effects? The tendency to dwell much on life's deeper problems, and the strong influence of Vedântic thought and phrase, which run through all classes, undoubtedly make themselves felt. And their effect is perhaps not always good, especially in these later days of our racial cycle, when they are given free play upon souls not yet strong enough, not yet expanded and trained sufficiently, to enter upon the arduous road which leads to the goal of human development.

But what has all this to do with boys? Perhaps I am wrong, but sometimes it seems to me that harm is done to them through having so ceaselessly, in phrase and story, put before them such negative ideals as that of Moksha, as commonly understood in India to-day, or as that of the cave or the hermitage as the objects of highest aspiration.

To aim at escape from the struggle of life, its joys and its sorrows, at indifference to all outer things, and—often—even to the inner facts of their own nature and its defects may, perchance, cause them to make less real progress, even spiritually, as it undoubtedly is very apt to make them less energetic and less efficient in the fulfilment of their duties at College and in the world.

No one questions that noble and lofty ideals should ever and always be kept before our eyes, especially in youth. But —I would suggest—there is good reason and ample cause for exercising discrimination in their selection. And I venture to think that serious mistakes are being made to-day in India in that very matter.

Youth is the time when the character should be drawn out and formed, the powers and faculties trained, developed

and cultivated for future efficiency. And in this last word we have, I think, the note whose absence causes much of the discord in the India of to-day. The current Vedântism and even the actual spiritual and religious feeling of the people seem to have lost sight of the fact that whether for the attainment of Moksha, or even any spiritual good, a man must be "efficient" ere he can attain. But efficient in what way? All round, to the full extent of his capacities, seems to me the proper answer.

If a boy enters manhood efficient all round in character and powers, he will assuredly make more progress spiritually —supposing him to be ready to enter upon that stage of his evolution—than one who is not so, however keen may be the aspirations and strong the longing for the higher life in the one without such efficiency.

It would thus seem that in the training of boys, one ought to choose as ideals to set before them, such qualities as unselfishness, truth, purity, manliness, and the power to help and serve the world, and teach them that thorough efficiency of body and of mind is what they should aim and strive after. Most certainly if they are trained in unselfishness and self-discipline, if they are taught to consider first and foremost the shaping and moulding of their own natures, and the attainment of efficiency in *all* they do, work and play, religious and worldly occupations alike, they will enter manhood and the world best fitted to fulfil their destiny whether spiritual or other.

Of course, it must not be overlooked, that in the working out of such an idea, there is a danger on the other side. The worship of the great god of money is rampant in our day, and to lead boys to look upon the getting of wealth or high position as the aim and object of life would be the worst thing possible. And it might easily happen that in striving after efficiency all round, the far easier kind of efficiency which relates only to the mind and life as turned to the getting of wealth or success would be seized upon all too eagerly. But that, I think, can be readily guarded against, so far at

least as education can modify or change a boy's inborn nature and tendencies. It is not so difficult, as is sometimes thought, to lead boys to understand those simple but far-reaching laws of human nature which lie at the root of life. And once they can be got to see and realise that happiness, satisfaction, can only come from *within* themselves, from the perfecting of their own inner nature and character, they are to a great extent safe-guarded against the grosser forms of wealth-worship and absorption in the pursuit of success.

Much more could be said upon these lines; perhaps they may be again taken up later on, but here only a suggestion can be thrown out, the value of which may be tried by experience and by the test here mentioned—efficiency as a working method.

BERTRAM KEIGHTLEY, M. A.

Sure enough, of all paths a man could strike into, there is, at any given moment, a *best path* for any man; a thing which, here and now, it were of all things *wisest* for him to do; which, could he be but led or driven to do, he were then doing "like a man" as we phrase it; all men and Gods agreeing with him, the whole Universe virtually exclaiming "Well done!" to him. His success in such case were complete: his felicity a maximum. This path, to find this path and walk in it, is the one thing needful for him. Whatsoever forwards him in that, let it come to him even in the shape of blows and spumings, is liberty; whatsoever hinders him …………is slavery." *Past and Present*, CARLYLE, p. 188.

Perhaps it is not Fear, but Reverence alone that shall now lead me. Revelations, Inspirations? Yes: and thy own God-created Soul; dost thou not call that a revelation?

Who made THEE? Where didst *Thou* come from? The Voice of eternity, if thou be not a blasphemer and poor asphyxied mute, speaks with that tongue of thine! *Thou* art the latest birth of nature; it is "the Inspiration of the Almighty that giveth *Thee* understanding!" *Past and Present*, CARLYLE, p. 198.

THE DULL STUDENT.

Once upon a time there was a student, Kaschit by name, pious at heart but dull at his books, and it grieved him sorely that he made slow progress. And his fellow students mocked him, saying: "This Kaschit will never do aught in the world; for his wits are like the lotus-leaves, learning runs off them as the water from the leaves, and though steeped in learning as the leaves in water both are always dry." And some said he was dull, and others that he was lazy, but all agreed that he would never be anything but a fool.

Now this made the heart of Kaschit very heavy, and though he sat over his books he did not really pay attention to them, and thus became ever duller than before, droning over his lessons half asleep, with wandering mind and scattered wits. At last, one day, when his teacher had scolded him severely before all the class, poor Kaschit resolved to make an end of his trouble, and at night, when all were sleeping, he stepped silently away into the woods beside the village where he dwelt, and before dawn was some miles away from home.

On he wandered, till he came to a broad swift stream, and after bathing and performing his Sandhyâ, he sat him down to think over his future course.

Eagerly he longed for the learning that ever eluded him, and pondered how to win it, without studying those wearisome books. At last he determined to give himself to a life of austerity, to fasting and penance, hoping thus to gain the prize that he so warmly coveted. So he established himself on the bank of the stream, and performed Tapas.

Presently the Gods, who ever watch the ways of men, observed his rigid practices, and the Lord Indra—who in past Kalpas had himself performed much Tapas—remarked, smiling gently: "Lo! this good Kaschit is very pious but is also very foolish. The man who is good, and performs Tapas for

a good end, should be helped and should be cured of his folly." For the Gods love good men but love not their foolishness, and are ever ready to help them to rise out of it.

So Purandara—who is the King of the Gods, the Indra, for the present cycle—for the helping of Kaschit, took the form of a Brâhmaṇa ascetic—the Gods can take forms at will—and went and sat down on the bank of the stream near where Kaschit was engaged in Tapas. And presently he took up a handful of sand and threw it into the river, and then another and another; and so he went on patiently, casting handful after handful of sand into the river, and the swift current caught each handful and whirled it away, scattering it.

After a while Kaschit, observing the ascetic, wondered why so grave a man should spend his time in such useless fashion, and at last his curiosity grew so strong that he approached the ascetic, and after humbly saluting him, he asked:

"Reverend Sir, forgive me if I ask to be instructed why you cast handful after handful of sand into this swift-running river."

"I am building a bridge," answered the ascetic, and continued to cast in handfuls of sand.

This answer made Kaschit wonder more than ever, and after some time he said humbly:

"Great Sir, I am only a youth and very foolish, but it seems to me that there are better ways of building bridges than casting in sand. Perhaps wood or stone, or even bricks."

He hesitated, fearing to seem impertinent, but the ascetic smiled kindly:

"Think you so, my son? Perhaps you are right. For sand that the current carries away and scatters is not a very suitable material for a bridge. And you, what are you doing? are you also a builder of bridges?"

Then Kaschit told him all his story, and how he had run away from his books because he was dull, and was performing Tapas in order to gain learning.

"So you would build a bridge to the Land of Learning, my son, over the sluggish stream of your dullness, and you too are throwing in sand as bridge. For Tapas is, in truth, a means to certain ends, but for gaining learning there are better ways. Industry, patient study, concentration of mind, eager attention to the teacher, these are the stones out of which you should build your bridge. Study is the Tapas of the youth: go back and practise it well."

Then the ascetic vanished, and Kaschit bowed down and worshipped him, having indeed gained the fruit of his Tapas, done with a pure heart. And he went back to his preceptor, and prayed forgiveness for his truancy, and began to build his bridge as the Lord Indra had bidden him. And presently he walked over it into the Land of Learning, and become a great Sage.

HELIODORE.

Work is worship; yes, in a highly considerable sense—which in the present state of all "worship," who is there that can unfold? He that understands it well, understands the prophecy of the whole Future, the last Evangel which has included all others. Its cathedral, the Dome of Immensity—hast thou seen it? coped with the star-galaxies; paved with the green mosaic of land and ocean; and for altar, verily the star-throne of the Eternal!

Its litany and psalmody the noble acts, the heroic work and suffering and true heart-utterance of all the valiant of the sons of men. Its choir-music, the ancient winds and oceans, and deep toned inarticulate, but most speaking voice of Destiny and History —supernal ever as of old. *Past and Present*, CARLYLE, p. 200.

"A man has, in his own soul, an Eternal; can read something of the Eternal there, if he will look! *Past and Present*, CARLYLE, p. 214.

SCIENCE JOTTINGS.

THE RONTGEN RAYS AND TELEGRAPHY.

There is a close connection between the Röntgen Rays and Wireless Telegraphy in the important particular that the source of power is the same in both. This source of power is the spark passing between the poles of a Ruhmkorff Coil. In the case of the Röntgen Rays, the spark is caused to pass through a vacuum globe, which then glows with a soft light. In wireless telegraphy no such globe is used, and the spark simply passes through air between the poles of the Induction Coil.

In both cases it is supposed that waves are set up in that mysterious medium which, for want of a better name, is termed Ether.*

This Ether is the infinitely rare fluid (or jelly) which seems to pervade all space, and surrounds the atoms of every substance, solid, liquid and gaseous, however dense the substance may be; although, as one might naturally suppose, the waves produced in it find greater difficulty in traversing some substances than others. The light that reaches us from the Sun and other heavenly bodies is assumed to be wave motion of the Ether; but in addition to the vibrations which affect our eyes as light, there are others which are sensible as heat, and others which our senses are not able to perceive at all, but which are able to decompose the salts on a photographic plate.

* The Ether is not yet at all understood by western Scientists, and in the minds of some is still only a convenient hypothesis to account for the phenomena of light, heat, electricity, etc. It is known to students of occultism that physical matter exists in four states finer than the solid, liquid and gaseous states, recognised by all. These four states form the "ether" of western science; the finest is made up of ultimate physical atoms; the next of very simple aggregates of these atoms; the third downwards of more complicated aggregates, and the fourth of yet more complicated; then we come to the gases, the particles of which consist of still more complicafed aggregates. [Ed.]

The vacuum tube appears to generate some of these latter, and the waves produced are found to penetrate a variety of substances usually considered impervious to ordinary light, and to leave their impress on the photographic plate. But inasmuch as these waves pass through different solids with more or less difficulty, their effeet on the plate varies in intensity ; consequently when any solid substance, as for example a hand with a ring on one of the fingers, is interposed between the source of light and the plate, a picture is formed ; the rays passing through the fleshy parts with comparative ease, with greater difficulty through the bones, and hardly at all through the metal forming the ring. This property of the rays has been utilized largely by the medical profession when endeavouring to locate the position of (say) a bullet in the human body, also in detecting malformations of the bones.

In wireless telegraphy the naked spark (in reality a minute flash of lightning) generates the wave, which spreads in an ever-widening sphere in all directions, passing through even earth and sea. All that is necessary to utilise this wave is to have a receiver which will detect its presence and so convert it into a signal. This receiver is a small glass tube containing certain minerals (silver being one) in a state of fine division. If this tube is tapped, the particles are thrown into confusion ; no electric current can pass through them. But when a wave from the electric spark reaches them, they tend to arrange themselves pole-wise, thus permitting a local current to pass. After every passage a mechanical arrangement taps the tube, again throwing them into confusion and making them ready to receive the next wave. It is easy to perceive how a system of signalling can thus be set up, and when set up, how it can be utilised in a variety of ways by modern scientific instruments.

C. H. JOHNS, M. A.,

F. R. A. S, F. L. S.

PILGRIMAGE.

It is rather a peculiarity of the human mind that it seldom, if ever, appreciates the beauty and value of things to which it is accustomed. Only when we are away from them, only when we are placed amid surroundings totally different from the habitual, do we learn to fully recognise the merit of that which was of daily occurrence. Every one travelling abroad, away from home and the family circle, from all that surrounded them in childhood and early life, will bear testimony to this. Thus among the many lessons which I learned during my long absence from India was one with regard to the ancient institution of pilgrimage.

Travelling abroad, specially in America, as one sees the many beautiful and imposing sights of the land, one is constantly reminded of similar spots in one's own native country. One is made to think that the beauty and grandeur of nature are after all more or less the same all over the world. True, there are no other Himâlayas with their loftiest peaks, yet there are also in other lands mountains which may give one an idea of what the Himâlayas are like. Not so, however, with what man has done with nature. And it is here that the contrast comes out most strikingly and teaches one the needful lesson. The exiled wanderer begins to feel and see that nature, beautiful and glorious all the world over, is the same and yet not the same as in the land in which he was born, where he had roamed amid hills and dales, ere yet duty called him out and sent him forth on his wandering mission.

He thinks of the peaks of the Himâlayas, of the banks of Gangâ, of the slopes of the Vindhyas, of all that he saw and appreciated not as youth. He thinks of all these and compares them with what is now before him. As the scenes of the past pass before his mind's eye like a gliding panorama, behold, he sees, on the peak of a mountain, on the bank of a sacred river, by the side of a crystal stream flowing through a garden-like dale, a temple, a shrine, an âshrama of a holy

sage where pilgrims go and worship and bow in reverential awe. All this in the realm of the mind, in the world of ideas and dreams, and yet how real to him and to all those who think of life seriously.

Now his eyes open, he awakes from the dream so pleasant to him, from the contemplation which keeps him alive in the midst of the exile which is only bodily, his spirit knowing no limit of time and clime, of home and foreign land. He sees the actual, the physical which lies before him, and which foolishly they call real, thinking it changeless. But, alas, the scene has changed. The erstwhile smilng nature, which still lies in front and led him to contemplation, is no longer the same. Her smile has faded away and a sadness, a pathetic something, hangs over her face. For, in the most painful contrast with the temple, the shrine and the Āshrama of the picture his mind was beholding, now stands bafore him an edifice, picturesque perhaps but dedicated to luxury, pleasure and frivolity, or worse still, to shooting and gambling.

Such is the painful feeling one often had in some of the western lands, specially in America. There, it may be said, I think without any exaggeration, almost all the beautiful spots of the land—places of natural advantages such as hot or mineral springs, grand and imposing mountain scenery, expansive ocean view—are used as pleasure and health resorts. Crowds of people visit these places, exclusively for pleasure and health, which this class of people lose chiefly through careless living and search for pleasure while in towns. As far as the conduct of the people is concerned this also is true of Europe. For although there are in Europe a number of beautiful places on which churches and shrines were built in olden times and were visited by a very large number of pilgrims, these are often now left to take care of themselves and are visited for religious purposes, chiefly if not only, by the ignorant peasantry. For the wealthier and educated classes prefer spending their holidays where they can "enjoy themselves" and have "a good time." Not that they do not go to

these beautifully situated churches and shrines. They often do so, but chiefly with a view to sight-seeing.

Compare with this present state of affairs in the West and to a large extent in Japan, our ancient institution of pilgrimage, and its priceless advantages will at once be seen and appreciated. It may be said, without much deviation from truth, that most of the places of interest in India, whether from the standpoint of beautiful natural scenery or climatic and other healing conditions, are connected with religion and could be resorted to as places of pilgrimage. When in ancient days people used to go to these places, as many do even now, with a view to worship or paying homage to a saint or sage, they were certainly not deprived, simply because they went as pilgrims, of the enjoyment which a glorious nature can give, nor of the benefits, say, of a hot or mineral spring. These they derived incidentally, without any conscious effort for their search, their minds being wholly bent on devotion and worship. Thus they gained not only what the modern European or American seeks feverishly but seldom obtains, but also something which makes all pleasure enjoyable, and all health useful, and keeps both free from that poisoning effect of egotism, which all conscious seeking for personal gain is sure to nourish. They developed devotion to the Supreme, to the Gods and holy Sages, and eliminated selfish thoughts as they moved on from tîrtha to tîrtha.

Nor were they deceived by the idea that they could develop devotion better by visiting these places than by staying at home. For although God can be worshipped and meditated on everywhere and always, it is not easy always to hold the mind in a condition suitable for the contemplation of Him. Natural surroundings which are beautiful, combined with the influence which holy things exercise and leave behind, are the most powerful of external conditions for the calming of the mind. These are the very things which the pilgrims found in the tîrthas, and which they lacked in their homes.

A good deal could be said in connection with this question of the magnetising and quickening and calming influence which great men and holy Beings can impart to things and places. But that will take us too far away from the main topic. It can be studied even from the experimental standpoint of the latest western Psychology, and was being seriously discussed by some of the leading Psychologists of Europe and America in the recently-held International Congress of Psychology in Paris. For our present purposes it will be enough to say that.

अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितम्।

"Even a stone duly consecrated by the great ones gains divinity" is more true than most think; and that there are centres "duly consecrated by the great ones" where people may still feel their influence. Authentic tîrthas are such centres.

Now the question arises: what use are we going to make of these tîrthas and âshramas? Are we going to visit them only with a view to gaining pleasure or merely for the aske of health? Or are we going to stay at home and not move at all, as most of us do, and leave the tîrthas alone? It is certain that we cannot stay for long at home and not move at all. European ideas of travel are seizing us more and more. The number of educated men travelling in India is increasing. And unless we combine with this western spirit of travel—which in itself is very healthy and should certainly be imitated, if we are to broaden our minds—the ancient motive of pilgrimage, our travels will be only for pleasure, superficial sight-seeing, and what has most aptly been called "globe trotting." Travels of this nature can only degrade our nature and not uplift it.

It may not therefore be a bad idea if the older students of our Colleges and even of Schools, early begin to cultivate this habit of visiting some places of pilgrimage in their holidays. Not that they should neglect their studies and idle away their time. Intelligent students can make their journeys to shrines and temples, to mountains and rivers, most useful

supplements to their booklearning. They can make their historic studies living by visiting places where scenes of which they read took place of old. They can observe nature and add living interest to what they read in books on Natural History and the sciences.

In fact the best students do this in Europe and America. They spend their holidays amid nature, observing and verifying what they read in books. It is some of these men who become great scientists and men of original thought and research in later years. Their example should be followed by our aspiring students. We ought and must take what is noble from occidental life, if we are again to be a great nation. Besides, let us not forget for a moment that there is a Divine purpose in this contact of the English and the Indian. If the English, who to us represent the West, be slow to appreciate what is best in us, there is no reason why we should neglect to pick up what is golden in their character. And it is certainly a golden trait in their nature that they travel so much. Let us take this from them ; but let us do this from a motive which is national, our own, namely the thought of God and the higher life. If we travel, let us travel that our minds may get broader and wiser, and our hearts purer, fuller of devotion to God, as we study His wisdom and science in nature, as we behold His glory, and come into contact with and see His manifestation in holy Sages and Saints, that we may also gain the eye which sees Him face to face. As we do this shall we not also derive the highest and purest of pleasures and the soundest of health?

JAGADISH CHANDRA CHATTERJI.

Brother, this Planet, I find, is but an inconsiderable sand grain in the continent of Being; this planet's poor temporary interests, thy interests and my interests, these, when I look fixedly into that eternal Light-Sea and Flame-Sea with *its* eternal interests, dwindle literally into nothing; my speech of it is—silence for the while. *Past and Present*, CARLYLE, p. 194.

"That Little Owl Burnes."

Everybody was asleep in the large dormitory except three boys, Allanson, Foster and Burnes. Poor little Burnes was crying, with his head smothered up in the bed-clothes. Now and then an irrepressible sob escaped from his dark corner.

"Shut up that sob, you little fool!" said Allanson, in an angry whisper. "If you don't stop, I'll half kill you to-morrow after twelve!"

With a spasmodic gulp the sobs were choked down while Allanson and Foster continued whispering together. Presently Foster crept up to Burnes's bedside.

The door of the room stood open, and as the gas was always left alight in the passage, turned low, in case of illness or any sudden need, there was quite light enough in the room to see what was near to the eye.

"I say, Burnes!"

The little boy gave a great start at being suddenly disturbed, for Foster had pulled aside the covering with no gentle hand; but he stifled the exclamation that rose to his lips, and sat up his bed, shivering both with cold and with nervousness. He was a weak little fellow, only nine years old, and this was his first term at School, as his mother had never been able to make up her mind to part with him until Death had taken her from his side. He was profoundly miserable. There were forty boys in the School, which was a preparatory one for the large Public Schools of Eton, Harrow, and Rugby, He was a stranger to all of them, and totally unused to boys and their rough fun.

Anybody could frighten him, for he had lived alone with his invalid mother, who had taught him all he knew, and in his studies he was forward for his age; but in other things he was still only an innocent child, and physical courage was by no means his strong point.

"I say, Burnes, Allanson says you are to go downstairs and get a packet of sweets out of his locker in the Gym."

"O-o-o-h!" another sob. "I can't, Foster, it's all dark down there, and I am *so* cold; oh, *do* ask him to let me off!"

"He won't, I know, so you'd better make haste and get it over. He'll give it you hot if you don't go."

"Yes, I will," whispered Allanson emphatically joining the group, and being a strong lad of fifteen he easily lifted the shivering little boy from out of bed and set him on the floor, pushing him roughly towards the door and pinching his arms sharply in so doing. "Now, go ahead, and be back like a shot, or I'll give you a cold bath when you get back. Look here it is, all ready!" There were three long baths in the next room, fitted into the wall for the boys' use, and one had been left inadvertently with the soapy water standing in it.

"Oh p-p-please c-c-can't I have my shoes, Foster?"

"No, you little owl! Go ahead!" The two elder boys had pushed little Burnes down the three steps leading into the bath room, and were propelling him mercilessly towards the staircase. "Now don't you make any row whatsoever, or you'll wake old Carper, and look out with the stairs, for he'll hear you if you stumble, and then *we* shall catch it. Go into the Gymnasium and climb up to my locker; it is the last in the top row, and bring me out that paper bag of bull's eyes."*

"If you're not back in five minutes, into that cold bath you go, and it's freezing, mind! Look out for the bogies, and hi!" whispering louder after the terrified child as he crept with chattering teeth down the bath room stair into the large school room below. "Look out for burglars, you know, don't be afraid!"

The two stole back into their warm beds, chuckling cruelly at what they called their "awful joke."

The moon-light streamed in at the four tall windows of the school room, and cast ghostly shadows in all the corners of the lofty room. The black-board stood at one end with a white dusting sheet thrown over it by the servant, ready for

* A kind of sweet of a dark colour.

the Saturday's "thorough sweeping" next day ; the book-shelves were also covered over with sheets, white, cold, staring. There were a few red embers still glowing in the wide fireplace. Burnes, after starting with a little scream at the white sheet thrown over the easel, crouched down on the stone fender and spread his blue fingers to the warmth, for a moment.

"Ah," he thought, "if mother only knew! Perhaps she does"—he lifted his head with a light, not from the moon, in his tearful eyes, as he jumped up and spread out his aching feet close to the ashes.

"She said I must never be afraid, but be a brave soldier like Father! What cowardly brutes those fellows upstairs are to send me down!" He was creeping now past all the desks, and knocked his ancle against one of the iron legs. The pain made him wince. "I've a good mind to knock something over and make a noise that will wake somebody. No, I won't be mean. I'm *not* brave, but I'll have a try."

The heavy swing door shut after him with a dull thud ; a rat scudded across the long dark corrider, moving a boy's boot that had fallen off its shelf on the wall. His heart was thumping loudly. He had to use all his strength to push open the door of the Gymnasium, which moved upon rollers, and the grating sound echoed through the stillness of the night. A cat which had been shut in by mistake, rushed past him, nearly upsetting his small person. "Now for it!" said he, leaping forward along the soft canvas floor to the boards at the end, where the parallel bars were fixed. This end of the room was lined with 40 small numbered cupboards, one assigned to each boy ; Allanson's was the last in the top row. It was not locked ; the door of it stood partly open. But how to reach it? "If I stand on that bar," he thought. He clambered up, holding on to one of the trapeze ropes to steady himself.

"Oh dear, I can't reach up ;" he stretched on tiptoe on the rail, slippery with constant use. He had just managed

to get his hand inside the open door and to feel the paper of the bag of sweets, when—crash—down he fell prone on the boarded floor, his whole weight bearing upon the wrist of the arm with which he tried to catch at something to save himself. He knocked his forehead too, against the post of the parallel bars. Sweets, apples and several other things, including a hammer, had fallen out of the cupboard as a result of his frantic snatch, and the noise speedily brought down Mr. Carper, the Master who had charge of the dormitories, and who was reading in his room. He found poor little Burnes lying white and unconscious, with a broken arm.

All the boys in his dormitory said he must have walked in his sleep.

The "little owl Burnes" first denied this positively when questioned, but afterward would say nothing but:

"Please, Sir, it doesn't matter much *how*; it's done anyhow."

A. C. LLOYD.

(To be continued.)

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HOW THE MOVEMENT GOES.

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THE MONTHLY COLLEGE REPORT.

The "monthly" College report, for this, the first number of our Magazine, is strictly a three-monthly report and is intended to cover the months of October, November, and December 1900.

A great deal of executive work was crowded into this quarter. The second Anniversary was held on the 24th October, 1900. The Annual Report then read out showed, briefly, that the College then possessed about 90,000 worth of lands and buildings, Rs. 46,000 in Government Promissory Notes, Rs. 15,000 in books, Rs. 3,000 in Furniture and Rs. 1,500 in apparatus; while current expenses from the beginning of the College had amounted to Rs. 24,000. All these figures represent gifts, subscriptions and donations made during the course of two years and a quarter.

The College accounts for the second year were audited by Rai Gagan Chandra Roy Bahadur of Ghazipur. Mrs. Besant made a

tour covering about 2,000 miles, visiting Arrah, Chapra, Gorakhpur Lucknow, Cawnpore, Faridkot and Aligarh. She was accompanied by the Secretary throughout, and by the Vice-President to the two first named places. Her lectures at all these places were heard by immense audiences, few being under a thousand, and some more than twice that number: they were welcomed with great enthusiasm, and considerable sums were announced as having been promised to the College by donors, at a number of these lectures; in many cases persons came forward after the lecture from amongst the audience and announced their donations, some paying down in cash at once. With the spread of information on the only true method of a sound and complete education which the Central Hindu College is following, interest in and sympathy for it are growing all over the land, and help is sure to come in ever increasing degree.

The new Buildings have been occupied by classes.

The Boarding House is getting on well. The next month's Report will probably contain more and necessary information on this subject in consequence of the deliberations of the Board of Trustees, at their meeting in December 1900, over the Draft Boarding House Rules submitted to it by the Managing Committee.

Mr. M. Collins, B. A., (London) has been appointed *locum tenens* for Mr. James Scott, M. A., Professor of English, who goes to a year's leave.

Application for admission to the Boarding House for the new term commencing March 1st should reach the Superintendent of the Boarding House, on or before January 31st.

BHAGAVAN DAS.

THE C. H. C. BOARDERS' UNION CLUB.

The Club was formed on the 19th of July last by the Boarders of the Central Hindu College, with the following objects:—

1. To promote the study of English literature by writing essays and giving speeches on subjects previously fixed.
2. To educate and evolve the powers of thought and discussion.
3. To improve the moral character of the members by practising the virtues discussed in its meetings.
4. To cultivate brotherly feelings and produce the spirit of tolerance amongst the members.

Office Bearers.

The Superintendent of the Boarding House is the ex-officio President of the Club. The Vice-President, Secretary, Assistant

Secretary, Librarian and Treasurer are elected from among the members.

Essays and Speeches.

These are, as a rule, written or delivered in English. Those who read in classes below the Middle or 8th Class are allowed to write and speak in Hindustani.

Membership.

All the Boarders are members of the Club. A Central Hindu College student is allowed to become a member on the recommendation of two Boarders, and with the three-fourth's vote of the Club in his favour.

Quorum.

The President, Secretary and five other members form the quorum.

Meetings.

The meetings of the Club are held on every Sunday at 1 P. M. at present. Recitation of selected passages from the *Bhagavad-Gitâ*, the *Râmâyana* or the *Mahâbhârata* precedes the regular work of the Club, which has drawn up a set of rules for conducting business. The proceedings of the meetings are kept in a neat little book by the Secretary.

The Club is very grateful to Mrs. Lloyd for her encouragement and advice to the Club on the last two meetings held on the 23rd and 30th November, in which the "Value of Time" and "Cleanliness" were the subjects discussed. She has kindly promised to grace the Club meetings with her presence regularly in future.

CHEDA LAL,
ACTING SUPERINTENDENT,
C. H. C. Boarding House.

——:o:——

ATHLETIC NOTES.

The Central Hindu College Athletic Club was formed August 1st, 1899. It completed its first season successfully in April 1900, and now that proper grounds are laid out for the different sports, it promises to have achieved even greater success when the present season comes to an end.

As this is the first of a series of monthly records of the doings of the students in Athletics, it will not be out of place here to give a brief account of the formation of the Club, its officers and

its work generally. On turning to the reports of the Committee meetings, we find that the opening one was called to discuss "what steps should be adopted for promoting one of the aims of the Central Hindu College, *viz*: to introduce manly and healthy exercises and games among the students." In accordance with this aim, the Athletic Club was formed to encourage systematic cricket, foot-ball, and general gymnastics.

During the first year the expenses of the Club were met by a donation from the Managing Committee of the College together with voluntary contributions from the students. This was found to be unsatisfactory, so this year, in order to meet the increased expenditure necessary to provide materials for the games, a compulsory subscription of one anna from each School student, and two annas from each College student was levied monthly. In addition to this the Managing Committee has again generously come to our help with a large donation.

The Club is under the patronage of the members of the Board of Trustees and the Managing Committee and is directly under the management of a Committee consisting of:—

1. *President-Treasurer* :—The Head Master.
2. *Vice-President* :—James Scott Esq., M. A.
3. " " Babu Sita Ram Das, B. A.
4. *Secretary* :—Babu Ramesh Dutt Pande, B. A.
5. *Assistant Secretary* :—Babu Harish Chandra Sen., B. A.
6. *Captain C. Team* :—Narendranath Mitra.
7. " *F. Team* :—Paresh Nath Banerji.

The last football season which ended in October, has been very successful; out of sixteen matches two only were lost, six were drawn and the remainder were won. The chief point worthy of notice was the plucky way in which the team played against opponents much heavier and stronger than itself. The captain Paresh Nath Banerji is to be congratulated on the way in which the members of the team played together. Thanks also must be given for the great help rendered by Babu Surendranath Mitra, one of our old students, who kindly gives much of his time as Assistant Instructor.

Every one now is interested in cricket, but owing to the nearness of the coming University examination, few out-matches are being played.

Before concluding this month's record we must not forget to add that the College Colours have been changed from light and dark blue to purple and gold. Mrs. Besant has, with her usual generosity, offered to supply the new foot-ball uniforms, and we hope that our new colours will bring us even more success than our old.

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Religious Questions.

To give our readers in other parts of India some idea of the general lines followed in the Religious Instruction which occupies the first half-hour of each day's work, we give below the questions that were set in the last religious Examination at the College. They were based on the instruction given during the session :

1. *What did Gangâ say to the ocean in answer to the question as to why she brought him down many trees but no canes?*

2. *Tell the story of the Tiger and the Jackal with its moral.*

3. *Give briefly the conversation between Vishvâmitra and the Chandâla, describing the character of the Sage.*

4. *Why is a king in his city compared to you in your body? Draw up a table bringing out clearly the points of likeness.*

5. *Enumerate the different kinds of wealth. Which do you think the most important and why?*

6. *Explain fully why you should show kindness to all creatures. Quote any shloka from the Bhagavad-Gîtâ showing that you are the child of God, and that all men are your brothers.*

7. *What strikes you as the most important thing about the teaching of Bhîshma in the Shânti Parva? Show how false knowledge may be distinguished from true wisdom. How would you divide between right and wrong?*

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Hindu Boys' Religious Association, Cawnpur.

This Association was founded on February 7th, 1898, by Colonel Olcott and Miss Lilian Edger, and has a library worth Rs. 150. The boys study religious books, write and read essays, and carry on discussions. They are issuing a four-page monthly, *The Hindu Dharma Shikshaka*, which they pay for themselves and distribute gratuitously. It is a nicely written little paper, and does them great credit.

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REGISTERED NUMBER A 146.

THE CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | FEBRUARY 1st, 1901. | No. 2.

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BENARES:
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Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

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THE
CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | FEBRUARY 1st, 1901. | No. 2.

IN THE CROW'S NEST.

The large grounds of the Indian Section of the Theosophical Society were all alive with delegates and visitors from December 25th to 31st, for the twenty-fifth Anniversary Meeting of the Society and the tenth annual Convention of its Indian Section. The new Sectional buildings were crowded, and the College—which owes its birth to Hindu Theosophists, though others have since come in—paid its debt by sheltering many of them within its spacious walls. The Anniversary Meeting and Mrs. Besant's Lectures were given in the College Hall, an awning spreading far over the platform, enlarging its capacities to accommodate the overflowing crowds. The Boarders had decorated the College and its approaches in the most tasteful manner, and some of them, attired in their uniform and wearing the College colours, recited stotras before the meetings. Another pleasant fact was that 620 copies of the *C. H. C. Magazine* were subscribed for by delegates.

***

Mrs. Besant's four lectures dealt with "Ancient Ideals in Modern Life," under the headings: "The four Āshramas;" "Temples, Priests, and Worship;" "The Caste System;" and "Womanhood." Under each heading she painted the ideal in ancient India, described its degradation in modern India, and suggested practical methods by which it might be reconstituted. She expressed the strongest hope that these changes might be adopted and lived by earnest people all over

India in the century then dawning, and thus, by the self-sacrifice of her sons, India might be redeemed.

***

A return to the ancient ideal of Brahmacharya for the student was the proposal most connected with our immediate work. Its importance to the health and prolonged life of the individual were insisted on, and fathers were urged not to allow their sons to marry till their student days were over. An article on the subject will be found in our pages this month.

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The Managing Committee of the Central Hindu College—pledged as it is to revive ancient Hindu ideals—decided at its last meeting to refuse admission to the Middle Division of the School to married boys. The rule comes into force with the new term, beginning on March 1st. Boys already in the School will not be excluded, but from March 1st onwards only Brahmacharins will be admitted to the Middle School. In course of time, the rule will be extended to the whole School, and later we may hope that the College will be included, and so the ancient ideal re-established in its completeness. As other Schools follow the lead thus set, fathers will be able to protect their sons as it is difficult for them to do now.

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A very useful institution has been started in Benares under the presidentship of Rai Bahadur Pramada Das Mittra—a member of the College Board of Trustees—for the relief of the poor, infirm, sick and destitute who are not reached by the existing agencies. Some of the members are giving their personal services in cooking, tending the sick, and in other ways. Relief is given "irrespective of caste or creed, age or sex"—a truly noble and theosophical philanthropy. We notice that the College also contributes a Vice-President in Babu Govinda Das, a Secretary and Treasurer in Babu

Mokshada Das Mittra, and a member of the Managing Committee in Rao Saheb Venayak Rao Paindsay. This is well.

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The deputation mentioned last month held very successful meetings at Cawnpur and Aligarh, a subscription list of Rs. 3,000 starting the work at Cawnpur; Pandit Prithvinath and others hope to raise Rs. 10,000. At Aligarh a very pleasant feature was the cordiality shown by the Mussulmân students to the work of their Hindu brethren, and many Mussulmân gentlemen subscribed; the list at the meeting amounted to Rs. 2000. His Highness the Maharaja of Faridkote was visited by the deputation, and showed much interest in the College movement; he consented to become a Patron, promised regular help in future, and paid a first subscription of Rs. 1,000.

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Mr. Gyanendranath Chakravarti, Inspector of Schools, has given Rs. 300 worth of scientific apparatus to the College on the occasion of his daughter's marriage. The apparatus has been ordered from England, as it cannot be supplied here. An anonymous friend has given Rs. 500 to be invested, the annual proceeds to form a prize in the name of Mrs. Besant. "A Thank-offering" of Rs. 750 was also received during the month.

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We are very glad to see that a Hindu Boarding House is to be erected in connection with Muir College, Allahabad. The Mussulmâns have a Boarding House of their own, and so have the Christians, but hitherto the Hindu boys have had to fare as best they might. Now this lack is to be supplied, and the project—which has the warm support of his Honour the Lieutenant Governor—is in way of being realised. Religious training is to be given in the Boarding House on the lines adopted by the Hindu College. May such institutions spring up all over the land! The Board of Trustees of the

College have issued an Outline of Religious Teaching. that may prove useful to others. The College and School text-books will be written in accordance with it.

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Professor William Ramsay, F. R. S. in lecturing at the College on January 11th, gave in his own person an example that students would do well to follow. Standing, as he does, in the front rank of scientific men, he showed the modesty, candour, and generosity to others, which are characteristics of greatness. Incidentally, too, came out the admirable patience of the modern scientist, which it would benefit us all to imitate, when he was descriding his hunt after certain unknown elements. A summary of his lecture will be found on another page.

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Professor Ramsay carefully inspected the laboratory and science teaching at the Hindu College, and in a written note he expressed his warm approval, declaring that boys thus trained would become men able to improve the industries of the country, and he bespoke for the College the active support of the educational authorities.

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Many of the subscribers to this Journal will have received it late in January. The delay was due entirely to the Benares Post-Office, which was not able to cope with such a mass of V. P. Parcels. The present number will be posted on January 28th and 29th, and the successive issues will be posted each month on corresponding dates ; they should reach subscribers at the very beginning of the month.

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THE PURÁNAS.

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The Hindu boy is often twitted by well-meaning ignorant folk, with his belief in and, what is worse, his reverence for "the puerilites of the Purâṇas." Let us then try to find out something about these Scriptures, and endeavour in our own humble way to suggest the beginning of a reply to our "intelligent critics."

FAITH will keep us firm in our devotion to the Ṛishis who in the past gave the teaching which to-day stands to us as a symbol of the undying love of the Great Ones, whose visible presence is veiled, during a great portion of the Kaliyuga, from the sight of ordinary mortals. She will make us staunch in our loyalty to the divine commanders under whose banner we, as Hindus, have to tread the forward path of evolution. With our eyes fixed on the *Chûḍâmani*—crest-jewel—that shines in the luxuriant locks of HOPE, we shall make ourselves proof against depression in moments when, through our weakness, we are not able to understand the reason for the orders given by our great captains. For as we try to obey, and to mould our lives accordingly, we shall evolve in ourselves the strength and the capacity to understand; and what for the time being may appear as an insuperable difficulty, or a contradiction in terms, may then become clear and consistent, a variously correlated gem in a perfect mosaic. While CHARITY, purifying our hearts with a distant touch of the hem of her white garments, will make us worthy to speak to our critics without bitterness in our hearts that would cause wounds in theirs.

It is our intention in this article to make some suggestions, so as to arouse intelligent examination of the subject from our equals, which may also lead to the drawing down of more light from those who are our superiors in knowledge and goodness. We shall try therefore to jot down some points which appear to us to supply some important data which may

set our readers thinking, with the hope of successfully drawing a conclusion for themselves on the subject of the Purâṇas.

(i.) First, it must be admitted that there has been some tampering, in the form of omissions and interpolations, with several of our sacred books; and this for various reasons, some of which may be given as follows: (1) the error of copyists; (2) when the Scriptures came to be thrown open to all comers irrespective of their fitness for the study, the great Sages withdrew some of the most important books and caused the omission of certain parts from books which were allowed to circulate freely; (3) the distortion of the text and grammatical word-jugglery practised by later sectarian writers, who loved their own dicta more than those of Truth, and therefore tried to get from the text of the Scriptures, by the dropping or addition of a vowel or consonant, now and again, a meaning which appeared to support them in their hobbies, although the original text was very far from doing so; (4) rare, but deliberate and downright invention, and the addition of these apocrypha to the original texts.

(ii.) "When you are reading the history of the Great Ones (as depicted in the Purâṇas, *e. g.* that of Shrî Kṛishṇa in the *Bhâgavata*) you are reading history and not fable," taught one of "those who know."

(iii.) The Purâṇas give important teaching on cosmogony (or the building of the universe) and with regard to the earliest periods of natural and human history.

(iv.) They can also be interpreted astronomically, and precious truths of occult astronomy may be gleaned from their pages.

(v.) They allegorically teach about certain spiritual verities.

(vi.) They allegorise the stages of the higher initiations for a rapidly advancing human soul.

Thus it may be seen that the Purâṇas, as taught by a great Yoginî who passed away some years ago, are capable

of different interpretations according as one or another key is applied, astronomical, cosmogonical, spiritual, historical, &c. And of these keys there are seven, we are taught.

The Purâṇas, then, are highly scientific formulæ. They are common formulæ for various sciences—common, in so far as their form is concerned, but bearing in the self-same form a different life or teaching for the devotees standing in different corridors of the temple of Sarasvatí. They bear in one body a life which has seven distinct aspects.

Now what are the inevitable conditions of such complex formulæ? This: that the formula cannot be absolutely correct in its application to any one department to which it applies. The modifying lights of other relations will come in, introducing sometimes their own startling glow in a most peculiar fashion; and the skill of the one who puts together the formula is seen in the smallness of the number of occasions which cause such surprises in us.

Thus, for example, although the story of Shrî Kṛiṣhṇa's life as told in the *Shrîmad Bhâgavata* be true as history, still certain incidents in it may not be historical at all. They may have been introduced only as necessary factors for giving completeness to the cosmogonic, astronomical, or some other aspect of the Purâṇa.

This may be best understood if each one of us tries to construct a formula or सूत्र, which will apply to four or five different sciences, and at the same time be sufficiently interesting to impress itself on the minds and memories of ordinary men who know nothing of those sciences.

AN OLDER HINDU BOY.

Who shears his head, and not his heart,
Is an ascetic but in part;
But he whose heart is closely lopped
Has also head and visage cropped.

The Clay Cast, attributed to King Sudraka.

The Monitorial System.

in an English Public School.

Of course the details of the system which I am going to try to explain differ more or less in each School. Eton, Harrow, Winchester, Charterhouse, etc., each has its own peculiarities, but the underlying principle is still the same in all, and that principle it is, which in my belief, has done and does so much to make an English Public School education the unique and invaluable training in character which it is.

The Duke of Wellington is credited with the statement that the battle of Waterloo was won on the playing fields of Eton; and whether the story be true or not, it certainly does express a very important and significant fact, *viz.* that the training in character and self-control, in obedience and in the exercise of power, which the boyhood of England obtains in her great Public Schools, has been a most important element in the work which the race has achieved in the world's history.

Now it is proposed to introduce some of the leading features of this system into the C. H. C., and therefore the Editor has asked me to sketch out some of the main outlines of the system as it actually works in England.

In England, the boys—for we always call them "boys" until they have left School—who form the two highest classes, known usually as the Fifth and Sixth Forms, are on the average from 16 or 17 to 19 years of age. The number of those who leave School for the University under 19 is comparatively small, and generally two years are spent in the highest, or Sixth Form.

Now the basic principle of an English Public School is that the whole discipline of the School, outside the doors of the class rooms, is entrusted to the senior boys, to the Sixth Form that is, as a rule; and neither the Head Master, nor the

other Masters, ever interfere *directly* out of School except in very exceptional instances.

Most of our Public Schools are almost exclusively Boarding Schools, and the five or six hundred boys at each of them reside in different houses, each under the charge of one of the Masters, who is spoken of in this relation as the "House Master."

In the School as a whole, the discipline is altogether in the hands of the Sixth Form, who are called Monitors, Prefects, or by other names, varying in the different Schools. In each House, again, the discipline is exercised by all boys who are in the Sixth Form, and thus are School Monitors, and also by a certain number of other boys, junior to these, belonging either to a lower division of the Sixth, or else to the Fifth Form. These are House-Monitors, as distinguished from School-Monitors, the former exercising authority and discipline only over boys belonging to their own House, while that of the School Monitors extends over all alike.

The boys of the lowest classes, say up to the lower Fourth Form, or thereabouts—it varies in different schools—are "fags": that is, they are bound to personally serve the Monitors, and obey their orders. For instance, each Monitor will have two or three "fags," whom he selects for himself, who will keep his study in order, make his toast, get hot water for him, and generally look after his needs and wants. They are, in a sort of way, his personal servants. In return, he helps them with their lessons, and generally looks after them more or less specially; of course, any Monitor may order any fag to do any thing he wants done, but the two or three personal fags of each Monitor are in a special sense attached to him personally and have regular, assigned duties each day. This system of service is, in many ways, a most useful and valuable training, and speaking personally I can only say that I owe much to the three years of it I had at Charterhouse, and I shall always remember with warm affection my own special

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"Master," the Head of the School, "old Davies," as we used to call him, to distinguish him from a younger brother, also in the same House, who has since become a famous scholar. But this part of the system, this "fagging," as it is called, is probably not adapted to India, though in order to understand the monitorial system, as it works in England, it had to be mentioned, however briefly.

I should also say, that the Monitors have power to enforce discipline and maintain authority by the use of the stick. At Charterhouse, the long handle of a toasting fork, made of twisted wire, was the traditional implement for the execution of justice, or in the playing fields a ground ash stick was often substituted. Hence disobedience, carelessness, inattention or neglect of duty, "cheek," impertinence, and generally any sin of commission or omission, was visited with sharp and summary punishment in the form of from three to a dozen cuts. Stern discipline rather, but very healthy and most necessary with such vigorous and unruly youngsters as form the vast majority at a big Public School in England.

The main function, however of the Monitors was to maintain the tone of the School and to keep up its reputation in the world of athletics. It was an absolute rule that *every* boy in the lower Forms—unless specially exempted for actual deformity or physical inability—*must* play regularly at either cricket or football according to the season, and also join in paper-chases, swimming, boating, &c. No shirking, no excuses, were tolerated, and it was not pleasant for the youngster who funked at football, or tried to shirk fielding out at cricket, or practice at the nets.

All School laws and rules, the keeping of bounds, and generally the tone and traditions of the School, are maintained by the Monitors. Behind them of course, stands the Head Master or the House Master, but he is rather like the King, or Viceroy, whose personal intervention is invoked only very rarely and in exceedingly serious cases.

Now this system works for good in two ways. First of all—in England at any rate—boys yield a much readier and less grudging obedience to one of themselves than to a grown up man, and besides boys always understand boys far better than any grown up man can ever do. Then, having learnt obedience and discipline in the lower Forms, and having passed a year or so in the Fourth and lower Fifth, the boy by becoming first a Monitor in his own house, and then a School-Monitor, learns to rule, and to exercise authority, to bear and to take responsibility, as he had before learnt to obey. So that, on entering the University after a Public School education, a lad brings with him not only habits of discipline, self-control and obedience, but also experience in bearing responsibility, in caring for and guiding others, so that he is well fitted for the wider existence and the freer, less narrowly disciplined mode of life, in which he is more thrown upon his own self-control, and the strength of his own moral nature.

It is not easy to say whether a boy gains most from his years of obedience and subordination, or from those in which he has responsibility to bear and wields authority over his juniors. But certainly the best results seem to be attained when the second follows in due course upon the first ; and I am disposed to believe, from a somewhat extended study, that this combination of both elements, as it is practically worked out in the Public Schools of England, gives on the whole better results in the type of character produced, and the habits formed, than any other which has come under my notice.

In the old aristocratic days, when England's rulers, at home and abroad, had been subjected to this training, they made far better rulers than they do in these democratic days, when the very first authority that many ever exercise is over the property, happiness and lives of hundreds or thousands of men.

In its entirety, as has already been observed, the English system may not be altogether suited for adoption in India. But its leading feature, its basic principle, can, I believe, be introduced here with every hope of its yielding most valuable results. Omitting the fagging system and its concomitants, the system of Monitorial responsibility for out of School discipline, the plan of looking to the senior boys to uphold the character of their School, to elevate and keep pure its general tone, to encourage and enforce active exercise, manly games and hardy, out-door sports—all this, it seems to me, can be naturalised in India, and may be expected to do much for the rising generations. It is this part of the system which it is proposed to gradually introduce into the C. H. C. as an experiment, and though, of course, its success or failure can only be apparent after time enough has elapsed to allow of boys growing up under the system itself from the lower classes into the highest, and so becoming Monitors, still I am in hopes that even in its early and tentative stages, sufficient benefit will be apparent to induce other institutions to follow our example.

BERTRAM KEIGHTLEY.

There was a famous Russian novelist, named Tourgenieff, whose stories are among the best in modern days. When he was a boy of ten years old, his father took him out shooting. A hen-pheasant rose in front of the lad, and he fired and hit it, the bird falling wounded to the ground. She was near her nest, and had just strength enough to struggle to it, falling dead over her nestlings in the effort to protect them.

"Father, father, what have I done?" cried the boy.

"Well done, my boy," was the answer. "For a first shot that was good. You will soon be a sportsman."

"Never, never!" cried the lad. "I will never shoot a living thing again. None of such sport for me. I can't make this poor bird alive again, but I will never kill another."

BRAHMACHARYA.

One of the customs of ancient India which has perished and needs to be re-established is that of Brahmacharya during the student life. In the old days a boy was given into the hands of his teacher, or Guru, when he was from five to seven years old, or sometimes later. From that day forward he lived in his teacher's house, serving him and studying under him, the period of study being nine, eighteen or thirty-six years, or until he had mastered his studies, and sometimes even lasting throughout the life. The first-named periods, of nine and eighteen years, were the ordinary ones, and at their close the lad was well-developed and manly, fit to bear arms in the battle-field. In the exceptional case of Râmachandra development was early, and He is said to have been only sixteen when He was taken by Vishvâmitra to defend his altar from the attacks of the Râkshasas. More often the student period seems to have been extended till the youth was twenty-five years of age. Maturity, however, varied, during the immense periods covered by Indian history, and the general rule may be said to have been that the youth had to reach manhood—to be a warrior in the Kshattriya caste—before he left the guardianship of his teacher.

During the whole of this period, the student was under the obligation of absolute chastity. Only after he had kept the rule of studentship, had left his teacher, and had returned home, might he marry. It was well recognised that the excitement and preoccupations inseparable from marriage were destructive of the single-minded devotion to study which is necessary for its due effect on character. It was also recognised that the strain on the nervous system and on the whole body, which accompanies fatherhood, could not safely be imposed on boyhood. Resistant strength in manhood can only be obtained by using all the vital energy of youth in building up muscle and nerve, accumulating force, and storing it up in the body. The flaccid muscles and nervelessness, the languor

and sloth of the debauchee, only shew the result of excess in very patent form. These same defects, though in far less measure, accompany the premature expenditure in youth of forces which should be kept in the body for the building of a vigorous manhood. Over-early parentage is as ruinous physiologically, as it is injurious mentally.

The effects of the modern system of early marriages are visible on every side in India. Her students are tired, when they should be in the first flush of vigorous manhood, and at the age when they should be doing their best work—from 40 to 60—they are old men. The languid acceptance of evils that should be resisted, the passive submission to wrongs that should be redressed, come from the lack of physical vigour. The race is slowly dying from exhaustion, and the exhaustion is largely due to the accumulating hereditary results of boy-fatherhood and girl-motherhood. It is true that the inner cause of these, as of other evils, is spiritual degradation; but I am dealing here only with one of its results.

It is no answer to this to quote individual cases of strength; it is the slow sinking of the general average which is Nature's signal flag of national peril. And even where men are strong, there is generally noticeable in them a dislike of exertion, a wish for physical inaction, which speak eloquently of the lack of vitality in the system.

For Nature cannot be defied without ruin. Nature is the garment of God, the phenomena of Nature are the workings of the Gods, the laws of Nature are expressions of the Divine Nature. To go against natural laws is therefore to go against God, and persistence in such a course means death. Hence all abuse and excess in natural function means disease, which is a partial death, and premature decay, which is an early death. In this way nations disappear, which refuse to conform themselves to natural laws.

Boys who wish to have a healthy vigorous manhood and a healthy old age, must be Brahmacharins during their

student life. And this does not mean only that they must not marry, but also that they must be pure in thought and act. Secret vice is a thousandfold worse than premature marriage, and is far more fatal to health. It means lassitude destruction of nerve and brain-power, disease, and a miserable old age. Men often lament, in bitter physical suffering, the vices of their boyhood, but it is then too late to remedy them. For your own sake, and for India's sake, my young brothers, be pure, be pure.

ANNIE BESANT.

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SCIENCE JOTTINGS.

Professor William Ramsay, F. R. S., delivered a most lucid and fascinating lecture on "Argon and other Constituents of the Atmosphere," at the Central Hindu College, on January 11th. A large audience gathered to hear the famous man of science, and listened with breathless interest as he explained the place in Chemistry occupied by the late discoveries, and the path which led to them.

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He began by stating the theory of the elements held in ancient Greece, Egypt and India, and then explained the modern view of an element as a substance entering into compounds, as bricks make up a house. Passing from this to the 17th century, he dwelt for a moment on Robert Boyle, "the father of modern Chemistry," and then traced the pioneers in atmospheric investigation. Black had begun by capturing the carbon dioxide—the gas now largely used in æerated waters—by fixing it with lime, as a carbonate, thence calling it "fixed air." Rutherford next burned phosphorus in the air—so seizing the oxygen as phosphorus oxide—and found that what was left did not support life or light, so he called it "mephitic air," unlivable air, and that is known as nitrogen. Then Priestley obtained free oxygen, as did others,

while Cavendish discovered that there was something more in air than nitrogen, oxygen, and carbon dioxide. A century later Lord Rayleigh, verifying the atomic weights of the elements, discovered that atmospheric nitrogen weighed more than nitrogen obtained from nitrogenous compounds, ammonia and the like. He and Professor Ramsay discussed this fact, and the latter, following up the subject with Lord Rayleigh's willing consent, found that "something" was left behind, after all the nitrogen, obtained from a given volume of air, was taken up by magnesium. This "something" he named *argon*, because it was so lazy, that he could find nothing with which it could be induced to combine.

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Not very long afterwards, Professor Ramsay obtained from a mineral named cleavite a gas that had hitherto been known only in the sun, therefore called *helium*; and having obtained this and found its atomic weight to be 4, while that of argon was 40, and both evidently belonged to the same series, he decided to hunt for other elements to fill up the gap and complete the series. "Looking for a needle in a bundle of hay," said the Professor, "is easy compared to looking for elements you don't know, with the whole world to look in." But a scientist is nothing if not patient, and the Professor spent two years hunting in all directions for his unknown elements. He analysed all the minerals in the British Museum; he collected gas-bubbles from hot-springs in various parts of the world, from the Pyrenees, from Iceland; he obtained samples of sea-water from different oceans—but all was in vain. He found argon and helium, and many other things he did not want, but his unknown quarry* ever escaped him. He could not analyse argon, wherein he believed his missing gases were hidden, for it would not unite with anything; at last he liquified it, with the help of the intense cold yielded by liquid air, and then subjected it to repeated dis-

* Quarry is an object of chase; thus a deer is the quarry of the hunter.

tillations; at last he found that, besides argon and helium, he had three little strangers. These completed his series, and he had five gases—helium, neon, argon, krypton, xenon—occupying a place in the periodic table between the fluorine and lithium groups.

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It is interesting to notice how these chemical investigations confirm the old eastern teaching that all goes by number and by weight in the manifested worlds. Here we have an English scientist starting out to hunt for unknown elements, in full faith they *must* exist, because they were necessary to fill up gaps in a series. Many another discovery might be made, by following out hints in the sacred books.

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The lecture was illustrated by the use of vacuum tubes containing the newly discovered elements, Dr. Richardson acting as demonstrator for his old teacher, and this very much increased the interest and usefulness of the lecture. Rarely has a Benares audience been more delighted than with this admirable scientific discourse, and the Professor sat down amid loud and long continued applause.

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"THAT LITTLE OWL BURNES."

(Continued from p. 24.)

II.

When Burnes had recovered from his fall and the broken arm was mending, he was allowed to come back amongst the boys once more, though not to join in rough games or to be out of sight of one or other of the Masters; and this protected him for a time from any "bullying" by the elder boys. One day, however, by chance, finding him alone in the Boot-room, Allanson approached, somewhat shamefacedly.

"I say, young'un, I was awfully sorry you broke your arm, don't you know? It wasn't *my* fault—at least...I mean, I'm awfully sorry you managed to fall down. What a little owl you must have been! How was it?"

Burnes flushed crimson, but answered quietly, "I slipped on the parallel bars, climbing up to your locker, that's all."

"Well, how was it everything was chucked into a corner of the Gym. then, sweets and all?" asked Allanson, suspiciously.

"Why, because I had just got hold of the paper bag, and the whole lot came out on top of me as I pulled at it, and we all came down bang in a lump, and so Mr. Carper heard the hammer fall."

"I see," said Allanson thoughtfully; "anyhow, young Burnes, it was plucky of you not to tell—you *didn't* tell afterwards, did you?"

"How could I? I was ill in bed for a week, in the Infirmary."

"But when you were asked about it, you didn't tell, did you?"

"No," shortly.

"Well then, you are pluckier than I took you for, and I shan't pitch into you any more. Look here, young'un," he continued, with a patronising air, I'll be your chum if you like, Foster and I."

"Well," doubtfully, "I don't quite know, thank you Allanson. I think I shall get on all right!"

For little Burnes the "owl" was wide awake enough to object to being patronised as much as to being bullied, and perhaps even more! Nevertheless he was glad of the kindlier feeling, and his popularity, thus established in the school, procured for him a happy and healthy development both of mind and body, so that at the age of fourteen he passed the difficult Entrance Examination into Sandhurst Military

College second on the list, and there prospered mightily. Having always in his thoughts the high ideal of becoming "a brave soldier like Father," and of living in a way that his gentle Mother would have approved, he did his best always, both at work and at play, and became a great favourite, alike with boys and officers, for his courage, truthfulness, honour, and kindness of heart.

At Sandhurst, military discipline prevailed, and the students wore a scarlet uniform, and talked of everything in the outside world as "plain-clothes," even the jam and cake and other good things sent to them from their homes! The officer who instructed the lads in Military Engineering was Major Crosby, a thorough soldier and gentleman, with a pretty little wife and the happiest home in Sandhurst, where Burnes became a great favourite, and was treated like one of the family.

One day, after about three years of this military life, when Burnes had grown tall and strong, and was a proficient in football and cricket and all manly sports, including rowing and swimming in the large lake in the College grounds, the boys were all hurrying into their mid-day "mess," as their meals were called in military parlance, and Major Crosby in passing, ran up against him and seized his arm. "Hello! Burnes, I beg your pardon! You are just the fellow I wanted, for I know you can take a good oar! Come into luncheon with me, I want to speak to you," said Major Crosby kindly. "Are you busy this afternoon?" he asked, as they turned towards the married officers' quarters. "Can you come and help me?"

"Oh yes, Sir! with great pleasure, of course!"

"Well, I want to take the children on the lake for an hour or so. Mrs. Crosby is laid up, you may have heard, and I want to keep the house quiet, so that she may get some sleep. Come along, girls," he called out, as they entered the house, "where is your Auntie?"

Major Crosby's four pretty fair-haired children came running into tbe dining-room, and little Mona, a baby not two years old, was put up in her high chair by her father's side, while George, a boy of six, with Alice and Agnes, aged respectively eight and ten, took their places at the table, all chattering eagerly about their promised treat.

After greeting Burnes, whom she had known at his old school, being an intimate friend of the Head Master's wife, Miss Neale, who was Mrs. Crosby's twin-sister, took her place at the end of the table, trying to repress the general excitement.

"My dear children," she said, "If you are all going to be so wild, I shall be afraid to take you on the water. It will not be safe; indeed Charles," looking rather anxiously across at her brother-in-law, "don't think it *is* very safe, as the boatman cannot go. Lizzie was rather nervous about it."

"Oh! it's all right," answered Major Crosby gaily. "It is a nuisance Barnard's going off to Aldershot just this particular day, but his brother is ill and it could not be helped. But our old tub is safe enough, and the children know very well that if any one gets too lively, that unruly one will be left at home next time. Eh, George, my boy?"

George hung his head, for he had shed bitter tears the previous week at being left at home in disgrace, excluded from the boating party because he had behaved so badly.

Miss Neale stopped to speak to Burnes as he opened the dining-room door for her to pass out. "Will you come into the drawing-room one moment, Mr. Burnes? You must not think me fanciful," she added, as they entered the pretty cool room, where flowers and ferns were artistically arranged, and music lay upon the open piano. "But Lizzie, my sister, dreamed last night of water, and that is always a sign of trouble in our family, and to-day she has also a strong presentiment that some accident is going to happen; but Major Crosby laughs at such things and says it is perfectly safe.

But oh! Mr. Burnes, you *will* be careful? Major Crosby said he would rather have you to depend upon than any strange boatman."

"I am much obliged to Major Crosby," said Burnes smiling reassuringly; "you may be sure I'll do my best, Miss Neale."

And so the party started, Major Crosby taking the bow oar, Burnes the other, and Miss Neale steering, while Jane the nursemaid sat next to her, holding little Mona on her lap.

All went well until the merry little party had got about half-way across the lake. The children kept their high spirits within bounds, and the Major playfully complimented Miss Neale upon her steering and Burnes upon his rowing, himself the gayest of the party.

Baby Mona, held by the nursemaid, was standing on the seat, holding on to the gunwale of the boat, dancing up and down in delight, when suddenly—nc one present could ever tell how—there was a splash, a piercing cry from Jane, and Mona was struggling in the water. Before any one else had time to speak or move, Major Crosby had shifted his oar toward Burnes, crying, "Look out, Burnes," had torn off his boots and plunged in after his little darling.

They had been rowing steadily, and the impetus given to the boat by the last powerful stroke had sent her forward a good way before Burnes could catch the Major's oar, and back water with all his might. "Sit still, for your lives," he shouted to the screaming children. "Jane!" sternly, "stop howling at once! All right, Miss Neale! Keep as quiet as you can, and we'll pick them up in a minute. Hands off!" he cried, as the little girl began to clutch at him in desperation.

"Don't touch me, whatever you do! Keep them quiet, Miss Neale, for God's sake! Never mind the rudder, I'll do it better with the oars. Now then!" as he got the boat's head towards Major Crosby, and with a long sweeping stroke she

shot back to the spot. What was wrong? The Major was sinking! Why? oh why?

His face ghastly, and his teeth clenched, he held his little daughter high above the water, but he himself was going down—fast, faster. Burnes shipped his oars as the boat glided up and signing the childen to the other side of the boat, to make the balance right, he planted himself firmly and clutched Mona, passing the child quickly to her aunt, and then tried to grasp the Major's hand. In vain! The ghastly white face was already beneath the rippling water.

In vain Burnes clutched and grasped for something to take hold of.

In an agony of dread, he began to throw off his shoes, in order to dive after him, when the sight of the terror-stricken children and the now sobbing nurse reminded him that his duty lay with them. He must not risk being drawn under by the drowning man, and leave these helpless beings with no one to put them on shore. The Major had entirely disappeared. What *could* it mean? Cramp? Weeds? Current? He remembered to have heard something about a very strong undercurrent at one part of the lake. But the Major knew the Sandhurst lake from boyhood; he could not have forgotten that. He put an oar as far into the water as it would go. It was of no use. By this time other boats had noticed the commotion and had come up, the rowers shouting:

"What's up?" "What's the row?"

"One of the children in?"

"No! it's the Major. He sunk. I say, one of you fellows come and take an oar here, and some of you dive! Dive quick, quick—bring him up, whatever you do! That's the place just there, no, more to your left, Thompson. Look here, Gordon, let us ship the rudder. Miss Neale can't attend to that now; let us haul it in. Try and keep up, Miss Neale! See, the fellows are all in after the Major. They'll soon have

him ashore. Oh! they've gone for the Officer-in-charge. Oh! thank God!" as a boat shot rapidly forward with a senior officer on board. "Just over there, Sir, he sank. Don't know why—can't think why! Georgie, sit still, and be a man! Put your arm round Aggie, and hold on tight. Jane, sit down in the bottom of the boat, and take Mona in your lap, like that please, Miss Neale, it's safer. Put your jacket over Mona," he continued to the other children, "and that shawl, and there's my coat too, behind me—steady. You must keep her warm."

They were now rowing steadily, and the children were sitting stock still, too terrified even to cry, or to move—Jane, sitting in the bottom of the boat with Mona still half unconscious, and breathing in long-drawn convulsive sobs, lying across her lap, Miss Neale chafing the little cold hands.

"Miss Neale," went on Burnes quietly but very seriously, "when we get ashore, I will get a man to carry Mona, and will you get her into a hot bath as quickly as ever you can, and give her some hot milk, and don't let anyone else but yourself go first to your sister and break it to her. I don't know what to say. I can't make it out a bit! He didn't even come up once, but went down like a stone. It is extraordinary. If they have not found him, I'll go back and dive myself, for I noticed the exact spot with regard to the things on shore, but they're sure to find him soon. See they are taking the thing out to drag the lake. I can *not* make it out."

"Oh! Mr. Burnes, how *can* I face my poor sister without knowing? See, there are plenty of others diving. *Do* come with me and help me with the children. There is Colonel Estarent, and Captain Mories, oh look!" For it seemed as if the whole population of Sandhurst were already in the lake. Major Crosby was the most popular of all the officers and the knowledge of the precarious state of Mrs. Crosby's health added to the dread that weighed upon the hearts of all, for the Major was known to be a most expert swimmer from his boyhood, and his sudden disappearance under water was perfectly unaccountable.

· Burnes could not help thinking that he must know better than any one the exact spot where Mona had fallen in.

He did not answer for a moment, while he rapidly went over in his mind all the circumstances of the case. Then the Major's frank and handsome face flashed across his mental vision. "I ought to do what *he* would wish," he said to himself with, from that moment, a sudden, blank extinction of all hope of seeing that kind face alive again. Something within urged him strongly. "Go yourself to Mrs. Crosby. and spare Miss Neale."

His whole nature shrank from the unwelcome task, but the Inner Voice was inexorable. To dive with the rest would have been nothing. He had long ago overcome all physical fear, and swimming and diving were as easy to him as walking on dry land. "To help the fatherless and the widow in their affliction" rang in his ear. It was a favourite verse of his mother's, ending "and to keep yourselves unspotted from the world."

All this had passed very rapidly through his mind, and, as usual now in his life, the Inner Voice triumphed, and he turned compassionate eyes on Miss Neale, saying gently: "All right, Miss Neale, I'll come, and I can carry Mona myself; that is better. Jane, you really *must* stop crying now."

"Had she not better go on and get the bath?" questioned Miss Neale, with a relieved and most grateful acceptance of his acquiescence in her wish.

"Oh no! we must not let Mrs. Crosby be alarmed so suddenly;" then steadying his voice and speaking with an effort, he added; "*I* will go to her myself, if you like; it would be awful for you."

A. C. Lloyd.

(to be continued.)

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HOW THE MOVEMENT GOES.

The Monthly College Report.

Two new Classes, the VIth and Vth, will be opened in the School Department from the 1st of March 1901. The admission-fee will be Re. 1 and the tuition-fee 10 annas p. m.

From the same date an important Resolution of the Managing Committee will come into force, *viz.*, that no married boy will be newly admitted into the School in the VIIIth or lower classes. After long and careful consideration of the evil effect of early marriage on boys reading in School, the Managing Committee have decided to take this step in the interest of the boys that come within their influence by entering this School, and trust that the example set here will shortly and gladly be taken up by other institutions which are in a position to do so.

The Managing Committee have been able to buy another G. P. Note for Rs. 10,000 this month;—with Rs. 2,000 invested the previous month the total funds invested in Government securities now amount to Rs. 78,000. But in consequence of the investment the Bank Balance has run very low and further expenditure on Buildings and Boarding-House is urgently necessary. Our helpers and sympathisers are therefore requested not to relax their efforts in the matter of collection.

The Boarding-House :—Dr. Nibaran Chandra Mukerji, who at great personal sacrifice opened the Boarding-House as Honorary Superintendent, and carried on the arduous work of organising and conducting it in the first months of its existence, when difficulties were many, has been compelled by ill-health to resign his office this month. The Committee have passed a resolution of sympathy, warmly thanking him for his work. Pandit Chedalal, retired Head Master of the Bareilly High School, and a member of the College Board and Managing Committee—who took up the work as Officiating Superintendent in November 1900, when Dr. Nibaran Chandra Mukerji first went away for change of air in consequence of persistent fever—has kindly consented to continue to give his services as Honorary Superintendent in place of Dr. Mukerji, and has already become much beloved by the boys.

Students desirous of joining the Boarding House from the beginning of the new session should apply to him at once for information and Rules (now finally passed by the Board).

The list of the distinguished visitors of the College continues to grow. We had the Hon. Mr Raleigh—Legal Member of the Viceroy's Council and Vice-Chancellor of the Calcutta University, in November last; in December we had Mr. Justice Sheppard of Madras. In this month we had the famous scientist Prof. Ramsay, of University College, London, who gave an extremely interesting

and instructive lecture in the College Hall, of which an account appears elsewhere, on "Argon and other Constituents of the Atmosphere," lately discovered by himself.

BHAGAVAN DAS,
HONORARY SECRETARY,
Central Hindu College.

—:o:—

THE C. H. C. BOARDERS' UNION CLUB.

The Club held two meetings in December 1900, on the 2nd and 9th. The subjects discussed were "Cleanliness" and "Truth." There were no more meetings of the Club in December, as Boarders were busy as Volunteer Helpers in the Convention of the Theosophical Society. There was a special meeting of the Club on New Year's Day in which the following subjects were taken up:— 1. Young India. 2. Town and Country life. 3. The Material and Intellectual Prosperity of India since the advent of the British rule. 4. Reforms needed for the Boarders. A meeting of the Club was held as usual on Sunday the 6th January 1901, in which the subject discussed was "Contentment."

On the 13th of January, 1901,, Mrs. Besant paid her first visit to the Club. She arrived punctually at 1 o'clock, accompanied by Mrs. Lloyd and Miss Edger, and followed a little later by Rai Bahadur Gagan Chandra Roy and Babu Jagadish Chandra Chatterji. The students had decorated the Reading Room in which the Clnb Meetings are held, and arranged an avenue of flower pots for the approach of their illustrious visitor. Beautiful garlands adorned the walls of the room, the image of Ganeshji in it, and the Tulsi plant which flourishes a few steps from the Sandhyâ Room. After harmonious chanting of some stanzas from the *Râmâyana*, Rupkaran, a boarder, recited the first rule of the Club as follows: "Gentlemanly character, conduct, and habits, such as befit an Aryan, are expected of every Boarder of the C. H. C." Then another Boarder, Kanchi Prasad, recited some Samskrit shlokas in praise of Mrs. Besant and Pandit Chedalal.

The subject chosen for the essays of the day was "Love," upon which four excellent papers were read by four different Boarders.

Then, being requested by the Secretary of the meeting to address the members, Mrs. Besant rose, saying how much pleasure she had felt in hearing the papers, which showed now much they had understood of the teaching given to them. Their thoughts upon the subject of love should be practised in their daily life, so that when they became men, as they would in a few years, they

might carry out into the world characters which would win the esteem and trust of all with whom they came into contact. She looked upon the students of the C. H. C. in general, and the Boarders in particular, as the men upon whom depended the future of India. As students, it was their Dharma to study and build up the characters of noble, upright, fearless men, who would be beloved and trusted by all.

BAGESWAR MISRA,

Hon. Secretary.

—:o:—

THE STUDENTS' DEBATING SOCIETY.

The above Society was started at a meetidg of the students of the Hindu College on the 3rd January, 1901. Dr. Richardson, the Principal, was unanimously elected President; Babu Shyam Sundar Das, B. A., Vice-President; Jyotish Chandra Choudhuri, a student of the first year class, Secretary, and Ram Das, another student of the first year class, Assistant Secretary. In order to frame rules for the guidance of the Society, a committee of eleven first year students was formed.

The objects of the Society are to improve its members in the art of public speaking; to further their social, moral. physical and intellectual as well as spiritual progress; to bring into practice help and compassion to all fellow creatures.

Every meeting will have a new chairman duly elected. There is no intention of raising subscriptions from the members at present, but any money offered by any gentlemen will be gladly accepted by the Society. Any student of the Hindu College or School may become a member. Meetings are held on Sundays at 2-30. P. M. Each meeting begins with the recitation of some verses from the Scriptures.

At the last meeting, on the 13th January, Babu Romesh Datta Pandey took the chair, and the subject for essay and discussion was, "On the advantage of such a debating society." Jyotish Chandra Choudhuri was the essayist; and Ram Das Gour and Kshitish Chandra Chakraburty were the speakers.

JYOTISH CHANDRA CHOUDHURI,

Honorary Secretary.

—:o:—

ATHLETIC NOTES.

Our record for the last month in Cricket is not very brilliant; two outside matches were played, and both resulted in defeat for

our team. In the first, played against the London Mission High School, we were beaten by 5 wickets and 24 runs, and in the second, played against the Queen's Collegiate School, by 12 runs. Our only consolation is, that in both matches our team was rather a scratch one, as some of our regular players were absent owing to their work for forthcoming examinations. But even taking that into account, there is no doubt that some of our players are not at all fulfilling the hopes that we had with regard to them at the beginning of the season.

This month the students in the College Department have taken up daily dumb-bell drill, and it is to be expected from the energy with which it is being carried on, that in the near future they will form a very efficient squad.

Towards the middle of March we hope to be able to hold an Athletic Tournament in the College grounds for the students in the College and School Departments. Rao Venayak Rao Paindsay has kindly promised to give one hundred rupees worth of prizes, and Dr. Balkishen Kaul, Rai Sunderam Das, and another Lahore friend, have given fifty rupees.

Two students, Uma Shankar and Hari Pada Haldar, have been selected to represent the School Department in Gymnastics, in the Inter-School Athletic Tournament at Allahabad on February 11th.

H. Banbery,

President.

THE MUHAMUDPUR BALSAMAJ.

The Samâj is in existence since 1898, when the late Babu Champanath, F. T. S., established it. During the year 1900, regular weekly meetings were held at which the members spoke on different religious subjects, and selected articles from various papers were read. Three members are serving as honorary compounders in a Chromopathic Free Dispensary. A "Sâdhu-Samâj" has also been formed, whose members desire to make spiritual progress.

P. P. Sinha,

Hon. Secretary.

———:o:———

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REGISTERED NUMBER A 146.

THE CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | MARCH 1st, 1901. | No. 3.

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BENARES:
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——:o:——

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——:o:——

THE

CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | MARCH 1st, 1901. | No. 3.

IN THE CROW'S NEST.

The great Queen-Empress, whose love for India was known to all, has left her people motherless, and has gone onwards to the bright worlds of the Gods. From myriad lips has risen the prayer that peace and light may be hers on the further side of death, and that the services she has rendered to her people during nearly sixty-four years may crown her swiftly with immortal flowers in the heavenly places. To her throne succeeds her first-born son, the King-Emperor Edward VII, and none can wish him fairer destiny than to be as honoured and as loved as was his mother.

***

The Central Hindu College was closed, immediately after the Principal had announced in brief grave words the tidings of her death, and on the days following one of the Pandits, at the time of the religious lesson, recited a brief Requiem in Saṁskrit ; it will be found, with an English translation, on a later page.

***

Here is a pleasant incident in which two "Soldiers of the Queen" took part. Would that all their comrades were like them ! A very old woman, carrying a child, was tottering along the road to Hazratganj the other day, swaying with exhaustion. Two soldiers came up, and, seeing her state, one of them offered to carry the child, which, after a moment of surprised hesitation, was thankfully surrendered to him. The other gave his arm to the old woman, and helped her along.

Men so gentle and kindly in peace are likely to be gallant in war.

***

A number of boys have written saying that they would like to be links in the Golden Chain; as soon as the certificates arrive—probably towards the end of March or in April—one will be sent to each boy. There are no rules, except the one to repeat every morning the promise given in the January issue of the C. H. C. *Magazine*, and to try and carry it out in their daily lives. But to keep this one rule means a great deal. Only boys and girls are admissible to this Order; grown-up people are not taken as members.

***

Letters often come from boys in Mission Schools and Colleges, asking what they should say in answer to the attacks made on their religion by Missionaries. When people are very bigoted, there is not much good in answering them; answers generally lead to further attacks and exhibitions of bad temper. But it is very important that our boys should not themselves be upset by these attacks, but should understand enough of their religion to know the weakness of the objections raised against it. To this end a series of articles is begun in this number, entitled, "In Defence of Hinduism," and these articles will deal with the points most often assailed. Boys should study them carefully, and persuade their friends to do the same, especially in districts in which Christian proselytism is active, bringing discord and misery into Hindu homes.

***

By the kindness of two English ladies we have been able to send a copy of our *Magazine* to most of the Colleges and Schools in India, and we hope this will raise the subscription list. If we had five thousand subscribers we could increase the number of pages, and if each boy would induce a companion to subscribe this could at once be done. If we want

to make our Magazine a success, we must all work for it, and then we shall all share the advantage of having a bigger journal. Any profit made will go to the Central Hindu College, to provide free tuition, board and lodging for deserving boys. Would it not be a fine thing to establish some *C. H. C. Magazine* Scholarships in the College and Boarding House?

***

A useful institution has been started in the district of Mozufferpore, for the benefit of some of the villages, under the title of the "Daish Rakshini Sabhâ." It has as objects: The promotion of Saṁskrit learning, Hindu religious instruction and a healthy form of English education; the promotion and fostering of friendly feelings between the different classes of the community; the helping of the poor and destitute. Female education and Brahmacharya have already been considered by the Sabhâ, and it seems likely to do most useful work. Such bodies are much needed in the villages, where Indian life has struck its roots for countless generations. The expenses are being met by contributions from the villages, levied by the headmen, and the whole scheme is promising for future good. It is encouraging to see such institutions springing up.

***

One sometime hears the doctrine of Mâyâ used in a very inconsistent way in connection with charitable institutions. A learned Pandit some weeks since sought to discourage a good lad from carrying on some very charitable work. "It is all Mâyâ," quoth he. And when the boy tried to argue against this idea, he rebuked him, a youth, for arguing with his elder. The boy might well have answered: "Youth and age, O learned Pandit, are also Mâyâ, and so are pain and pleasure. Yet if I struck you and hurt you badly, it would hardly be a justification for my action that the blow and the pain were Mâyâ." For truly are we all enveloped in Mâyâ, but from our relations with each other within that common Mâyâ arise duties, obligations, which we disregard at our peril: for

disregard entails severe pain, which, however Mâyâvic, is keenly felt by the Jîva and constrains it to a contrary course. Certainly charity is Mâyâ, but so are heartlessness and cruelty, and the Pandit's learning, and the respect with which he is treated. And worst of all Mâyâ, and most binding in its nature, is the Mâyâ that uses a noble philosophy as a cover for sloth and selfishness, and which, while pressing its own Mâyâvic claims on others, callously disregards all claims upon itself.

* * *

Several of the Caste Conferences held during the last month have discussed the revival of Brahmacharya, and have approved it. So fruitful is a good example when the time is ripe. What India needs most is a few brave and religious men, who will lead the way of return to the ancient ideals despite modern corruptions, thus setting an example of what tens of thousands desire but none is heroic enough to begin. "To know how to die in one century is to live in all centuries to come," said Giordano Bruno, who was burned in Rome for following eastern philosophy. But most people prefer to live at ease for a few years, and to die as far as the future is concerned. Each must choose as he will.

* * *

A School has been opened at Midnapur, called the Midnapur Hindu School, on the model of our College, by the local Branch of the Theosophical Society, and it is hoped soon to open a Boarding House. It has a good staff of teachers, and a promising set of boys, and has applied for recognition. The study of Saṁskrit is encouraged, and the boys are taught to recite stotras, even in the lowest class. It was visited by Mrs. Annie Besant and Babu Upendranath Basu on February 15th, and they were much pleased with the system and arrangements. The Managing Committee consists of some of the most respectable Hindu gentlemen of Midnapur. There are eight school classes and the fees are low. We heartily wish the school the success it deserves.

IN DEFENCE OF HINDUISM.

I. Idolatry.

[*Boys are invited to send to the Editor questions that they would like dealt with in this series of articles.*]

In all ages of the world, among all peoples, from the savage to the most highly civilised, images have been used in religious worship, and among the latter as a help in meditation. From local and temporary causes this use has been thrown aside by small minorities, but even then in appearance rather than in reality. Thus for about three and a half centuries a small minority of Christians, a section of Protestants, have discarded the use of images; but this is a mere temporary reaction from the superstitions which had grown up in connection with their use. So also the Jews threw aside their use, as a reaction against the ignorant idol worship in surrounding tribes. The Mussulmâns, again, were taught not to use them, in order to break them away from the dark idol worship prevailing amid the surrounding of their great Prophet. And in later days certain Hindu sects—such as the Sikhs, the Arya Samâj, the Brahmo Samâj—have cast aside the use of images in reaction from superstitious forms of idol worship in India.

It is instructive to notice how the ineradicable tendency to their use has reappeared in these very bodies. The Jew had his Ark, the Mussulmân has his Kaaba, the Sikh has his Grantha; and in the few cases in which a material idol has not re-appeared, a mental one takes its place, as we shall presently see.

Now wherever a practice is found thus universal and persistent, we may be sure that some fact in nature is its root, and that it should be understood, and purified if necessary, not destroyed. In fact, it cannot be destroyed, and, if its form be shattered, it takes to itself a new one.

The fact at the root of idolatry is that the limited mind of man cannot grasp, cannot understand, the unlimited

Brahman, the one Infinite Existence. *That* can only be described by negations—"Not this, not this." The Nirguṇa Brahman—Brahman without attributes—cannot be thought, nor loved, nor worshipped. The Saguṇa Brahman—Brahman with attributes—Ishvara, He can be thought, loved, worshipped. Through His attributes we can reach Him, touch Him, feel Him ; to Him our aspirations can rise, our hearts can lie at His Feet. Now an idol is an image which shows symbolically some attribute, or group of attributes, of the Supreme, some Person in whom His attributes are seen. Thus an idol of Viśhṇu is blue, the colour of the over-arching sky, has four arms, one for each quarter of space, bears the conch for creative sound, the mace for sovereignty, the chakra for energy, the lotus for spirit and matter, and so on. These great symbolic forms are seen in the higher worlds, and sages, who have seen them there, shape their likeness down here to remind people of the Divine powers and attributes.

Or the idol may be an image of a Divine man such as Shrî Râma or Shrî Kṛiṣhṇa, or of a Being such as Gaṇeṣhji, or Durgâ or Lakshmî. In every case, the particular Being is worshipped as a manifestation of the Supreme, One in whom His greatness is specially manifested, but whose human form manifests Him in a way to which the heart can cling.

Another fact on which idolatry is based is that God is the one Life, the only Life, He is everywhere and in everything, and therefore can be worshipped in anything. A tree, a stone, may serve as a physical representative of God. If a man worship a tree or a stone, as itself, he is ignorant ; if he worship God in the tree or stone, he is wise and worships rightly. It is idolatry in the bad sense to worship a form instead of the indwelling Life ; it is idolatry in the good sense to worship God in everything, and love Him in all objects.

After all, when we worship God, or meditate on Him, we form a mental conception of Him ; we think of Him as Creator, Ruler, Father, Guardian, Justice, Power, Love. But

this means forming a mental image of Him, a mental idol. Without *some* conception we cannot worship, nor even think of Him. And surely none can pretend that his conception embodies more than a fragment of the Divine Nature. But these mental idols are often more dangerous than the physical, for no man can confound the physical image with God, whereas many do dimly fancy that their mental conception of God *is* God.

Here is an instructive (and true) little story. A yogî sat in a temple worshipping; a missionary put in his head and said: "What are you doing?" "I worship God," was the gentle answer. "You should worship *my* God," said the missionary. "Are there then two Gods?" said the yogî. And the missionary went away abashed.

In meditation, an idol forms a point on which the mind can be concentrated; after a few moments of steady gazing, the eyes should be closed, and the image reproduced by the mind, and the attention fastened to it. As the mind grows steady, the form disappears and the indwelling life pervades the consciousness, filling it with life and joy.

A further use of an idol is that it forms a magnetic centre. A highly evolved person can draw down on an image some of the magnetism of the Being it represents, and worship and meditation are much facilitated by the presence of such an image. The pure and soothing magnetism spreads around it, creating a most helpful atmosphere, so that the mind grows calm and steady with very little effort. And yet again—such a prepared centre is very readily strengthened and revivified by the Being whose magnetism already is present there, and the prayer or meditation of the Bhakta drawing His attention, He sends an answering current through the centre already made.

Any one who has studied magnetism according to the European methods will at once see this aspect of an idol, and will recognise the scientific wisdom of the eastern sages in sanctioning the use of images.

Rash and unwise are they who throw away the helps provided to aid the soul in its upward struggle, and would force upon all a single way of seeking the Supreme Self. The path of Bhakti is the one that many feet find the easiest to tread, and on this the use of images has ever been found a necessity in some stages.

ANNIE BESANT.

[The next article will be: "The worship of the Gods."]

——:o:——

"THAT LITTLE OWL BURNES."

(Continued from p. 52.)

The party landed as quickly as possible, Miss Neale looking after the children, Jane carrying all the shawls, and young Gordon taking round the boat, while Burnes, having wrapped up the little wet child in his coat, walked quickly beside Miss Neale, telling the children directly they got home to steal quickly, like mice, up to the nursery the back way, so as not to disturb their mother.

Having deposited his burden upon a sofa and left her to the care of her aunt, Burnes took off his boots, crept upstairs, and tapped gently at Mrs. Crosby's door.

There was a small ante-chamber, and his knock was answered by the Hospital nurse in charge of the invalid.

"Mrs. Crosby is asleep, Sir!" she began in a whisper, when a weak but clear voice came from the darkened room within: "Who is it?" "It is Burnes, Mrs. Crosby," said the lad, stepping forward without delay to the door of the bed-room.

"Come in, Mr. Burnes," said the weak voice quite calmly; "please come nearer." And he drew near and knelt on one knee at the bedside. "I know," she said, "he is drowned. He came.........all dripping wet.........he smiled at me ....are the others safe?" "All quite safe," answered Burnes softly, awe-stricken at the tearless calm. "How.........?" she

could say no more. Burnes replied, almost in a whisper: "Mona fell in, he saved her, and, and, sank immediately. They are dragging the lake........"

"It is useless," she said, still so strangely calm. "Thank you," turning her lovely eyes full upon him, and moving towards him the thin white hand which lay upon the coverlet.

Young Burnes stooped and kissed it lightly and then fled. On the stairs he stopped to recover himself; never in all his life had he passed through such a terrible five minutes since his mother had died with his arms twined around her. Then he went in search of Miss Neale, and found her giving a hot bath to little Mona. She looked up anxiously as he entered. "My sister?" she cried, not having expected to see him back so soon.

"She knew, Miss Neale," he said with a sort of choke in his voice. "She is awfully calm, and she says she has seen his spirit; she knows he is drowned. She saw him dripping wet. If I were you, I would take Mona and put her into her mother's bed. It will comfort her. It is really awful to see her so quiet." Poor Emma Neale quite broke down at last, but controlled herself in order to finish the child's bath and to wrap her in hot flannels, and then, adopting the suggestion prompted by Burnes's affectionate sympathy, she went and laid the now sleeping baby at her sister's side.

They did not find the Major's body till late in the evening, just before it was dark.

Mrs. Crosby remained quite calm until the measured tread of the men who brought him home was heard upon the staircase.

Then the reaction came from the long strain, and the flood-gates were opened. "Oh my Husband!" she cried, and wept until from sheer exhaustion she fell asleep, clasping her little Mona to her heart.

But no more was ever known as to the cause of the sudden sinking. Of course all restoratives were tried, but without avail, and Mrs. Crosby's father, a physician who

arrived the same night in answer to Burnes' telegram, would not hear of having any *post mortem* examination in the house under the circumstances, but certified that his son-in-law had for some time suffered from heart-disease, of which he had never told his wife, and gave it as his opinion that death was due to the sudden shock of seeing his favourite child struggling in the water.

"But," continued the good old Doctor, "that young Burnes is a very fine young fellow. He has plenty of pluck, and presence of mind, and what is rarer, a tender heart and is not ashamed to own it, although he is as modest as a lad need be. Mark my words, Emma, that young man will make a distinguished officer before long!"

III.

"Look out there! quick, behind you!" shouted a cheery voice above the din of battle; "Oh!—nearly too late," added a gallant young cavalry officer, charging full speed to the rescue of a wounded colonel, who was trying with one arm to defend himself from the assegais* of two Zulus rushing upon him from the right, while a third was just on the point of striking from behind, when assegai and shield were both dashed aside by the unexpected sweep of a sabre, and Lieutenant Burnes leaped to the ground as his horse stumbled and fell, pierced by many darts.

Cetewayo, the Zulu King, had promised to restore certain guns and other arms taken at the battle of Isandhlwana, and to bring them to meet the British columns at the further side of the river Umvolosi.

The King, disregarding his promise, met the column with five thousand Zulus in full war paint, armed with their pointed light shields, long sharp knives and deadly assegais. Colonel Buller had drawn up his infantry in a square, four deep, with the guns and Gatlings (machine-guns) at the four corners, the cavalry moving outside to cover the advance.

* A sharp poisoned lance, thrown at an enemy.

Lieut-Colonel Allanson's horse had fallen upon him, and crushed his right arm badly, and also his leg, which however was only bruised, not broken.

Burnes, without a moment's hesitation seized the bridle of the riderless horse of a trooper, and lifting Allanson as well as he could behind him, with the one good arm grasping him round the waist, he succeeded in galloping back behind the foremost gun, within the shelter covered by the infantry. The two recognised each other with a flash of memory. "Hallo! young Burnes." All right, old fellow! Hold on!" But the lull could only be temporary, and Col. Allanson's condition was desperate; he fell at last almost senseless across the saddle, unable any longer to hold on even to the belt of his rescuer. The only chance for his life was to make a dash across the death-torrent to the field hospital a mile and a half away.

As quickly as possible Burnes shifted his burden, depositing the wounded officer like a sack in front of him; then he galloped out of his place of safety in the square, and got away some thirty yards before he was perceived by the advancing Zulus, who were pouring sideways in dark masses upon the British. It was a most daring attempt, for not only was the wounded man incapable of helping himself, but in leaping from his falling horse Burnes had lost his helmet, and the July sun was beating full in his face, and he felt sick and giddy from a gash he had received in the shoulder from the long knife of a Zulu. But there was no other chance of safety for his comrade, save that headlong gallop.

With a savage yell, a number of Zulus rushed forwards to intercept his course. He swerved, so dodging their furious attacks as best he could, and at last, almost falling spent from the good charger who had carried his double burden so nobly, he drew rein at the hospital having escaped from all his pursuers, and from the numerous assegais that whistled past his head, stuck in the saddle and in his long boots, grazing the calf of his leg. There willing hands were ready to receive the

injured men, to dress their wounds and give them cool drinks. Burnes, having his shoulder bound up and his horse attended to, insisted upon riding back into action immediately.

"I hope you'll be all right, Colonel," he said to Allanson, who had been taken in hand by both doctor and nurses; "The arm must go, Burnes," said Allanson faintly, "but you have saved my life? I can't th......" but the effort was too great, and Burnes had to leave him unconscious, while he sought his comrades once more upon the battle-field.

He found the whole force had halted, and his company, dismounted within the rectangle of the infantry, was standing, each man by his horse, awaiting the order to remount and charge, while a sheet of flame ran round the four sides of the rectangle as the gallant 80th Regiment began firing, whilst the dark hordes outside leapt frantically to and fro, seeking some aperture in the gleaming line of steel presented by the men kneeling with fixed bayonets in the front rank, while the Gatlings tore up the turf in every direction. And amid the ceaseless roar and din Burnes, dismounting, led his charger coolly to his own post, reporting himself quietly to his superior officer as if on parade.

But his heroic action had already been seen and noted, and was followed by many more as brave if less conspicuous. And when at last he was invalided home, after his first campaign, he was met on landing at Southampton by Colonel Allanson, minus one arm, and greeted as "*Captain* Burnes, V. C."* as he had been gazetted at the War Office, in London, only one week previously.

"It is awfully kind of you to come yourself to meet me," said he, gratefully clasping Allanson's hand as he stepped on shore.

---

* "V. C." stands for Victoria Cross, the most coveted decoration in the British Army. It is a simple bronze cross, inscribed "For Valour," and is given only for deeds of exceptional daring on the battle-field.

"Well, my dear fellow, if it had not been for you that day at the Umvolosi River, I should not have been here at all! That was the nearest shave a man could have, and so your Colonel said afterwards. He saw you ride away with me, and then come back again an hour after, as cool as a cucumber, with some doctor's old helmet on and a trooper's horse!"

Col. Allanson was leading his young rescuer towards the nearest Hotel as he spoke—"Come in and have breakfast with me, Burnes, and we will set off to London together by and bye."

"But first of all, Burnes," said Col. Allanson, as they finished their comfortable English breakfast, "You must come and see my mother. She is longing to see you and to thank you for saving my life. You returned 'good for evil' that day, you know. My arm got served just as yours did at school, do you remember? but you went pretty considerably out of your way and into danger to save me, and that is the kind of Religion that I like, and that makes a man *think*."

So Burnes went with him to London that evening, and felt very happy as he was received at the hall-door by one of the sweetest old ladies he had ever seen, with silvery hair and eyes that reminded him of his own mother's, who embraced him like a son, saying, with tears in her eyes; May God bless you, my brave boy, and may you live long to bring joy and comfort to others as you have done to me!"

A. C. LLOYD.

PLANTS often exhibit something very much like intelligence. If a bucket of water during a dry season be placed a few inches from a growing pumpkin or melon vine, the latter will turn from its course and in a day or two will get one of its leaves in the water. If a prop or support of any kind be placed within 6in. of a climbing plant, the tendrils of the plant will surely find it, even though its position be shifted every day.—*Science Siftings*.

REQUIEM,

Sung by the boys of the Central Hindu College, for H. M. the Queen-Empress Victoria.

भूमिपालकाः नीतिकोविदाः
धर्मतत्पराः मातृपितृवत् ॥
दयितपुत्रकान् स्वाखिलाः प्रजाः
पालयन्ति ये पोषयंन्ति ये ॥
वर्धयन्ति ये रञ्जयन्ति ये
द्युतिमतीस्तु या अन्यदुर्लभाः ॥
पुण्यसंचयैर्देवसंस्थलीः
या व्रजन्ति ते ता लभेत सा ॥
सुरक्षिता यया सुपालिता यया
सुवर्धिता यया सुरञ्जिता वयम् ॥
वत्सरान् बहुन् सर्वपूजिता
लोकवत्सला वीकटोरिया ॥
यथाऽदयत सा स्वाः प्रजाः सदा
ईश्वरोऽपि तां सदा कृपायताम् ॥

ENGLISH TRANSLATION.

The kings that know the Way,
And are by love inspired,
In duty firmly fixed ;
Who, with the father's strength,
Who, with the mother's love,
  Guarding their babes,
So ever guard the realm,
So stretch protecting arms,
Foster their people's growth,
Nurture their strength ;
They reach the Gods' bright worlds,
Others may not attain,
Fruits of a regal life,
Poured out for nation's weal.
May she attain to them,
Who guarded well her land,
Who ever nurtured us,
Who ever fostered us,
Who gave us good alway,
  Through these long years.
Honored, protecting all,
Loving and loved by all,
    Victoria !
E'en as she loved us well,
As she protected all,
So may God aye love her,
  Guard her for aye.

ON LOCI.

The subject which often offers difficulty to a beginner in his geometrical studies is the conception of "locus." Locus is a Latin word meaning "place" or "path." It is the line or path traced out by a variable (or moving) point, moving in such a manner that it may always (*i. e.* in its different positions) satisfy a given condition.

In every problem on locus, then, we must have a moving point and a given condition according to which the point moves (or changes its position).

A few examples will help the beginner to understand what we mean.

A point P moves in a plane in such a manner that its distances from two fixed points A and B, situated in the plane, are equal to one another. Find the locus of P. Obviously the middle point of the straight line joining A B is a position for P; or the vertex of the equilateral triangle described upon A B will be another position for the point P. Thus, it is so far evident that, whatever the locus may be, it will pass through the middle point of A B, and through the vertex of the equilateral triangle described upon A B. And if the reader happens to remember the figure and proof of the 11th proposition of *Euclid*, Book I, he will be able not only to guess, but see clearly that P must be situated on the straight line which bisects A B perpendicularly, in order to fulfil the condition that A P = B P. The locus is therefore the straight line (of indefinite length) drawn through the middle point of A B, at right angles to it. The above problem, however is usually enunciated in the following way:—"Given the base of an isosceles triangle in position and magnitude, find the locus of the vertex." This is in fact a concise way of saying that "upon a given base an infinite number of isosceles triangles are described, required to find the line (which is the locus or path) upon which their vertices are situated." But herein the reader is tacitly assumed to be acquainted with the fact, that generally when three parts (or conditions) of a

triangle are given, then only one (or at the most a definite number of triangles) can be described, having the given parts; whereas when only two parts (or conditions) are given, an infinite number of triangles can be described, each possessing those two parts. This is a subject to be dwelt upon later.

Some of the propositions of *Euclid* serve as good examples on Loci. They are also very important, from the consideration that many questions on locus (upon analysis) will be found ultimately to be dependent upon one or other of them.

(*a*) The 39th proposition of *Euclid*, Book I, may be enunciated in the following way: "A and B are two fixed points: P moves in such a manner that the triangle APB is equal to a given rectilineal figure; the locus of P is a straight line parallel to A B." (The learner is desired to draw a figure for himself.)

Join A B, and to A B apply a (right angled) parallelogram, equal to twice the given rectilineal figure (*Euclid* I. 45 Cor.). The side of this rectangle which is opposite to A B, or that side produced, is the required locus. For by taking any point P in this line we see (by *Euclid* I. 41) that the triangle APB is half of the rectangle, and therefore equal to the given rectilineal figure, since by construction the rectangle is equal to double of the given rectilineal figure.

Note that this problem may be put into the form: "Given the base of a triangle in magnitude and position, and the area; show that the locus of the vertex is a straight line of indefinite length, parallel to the base;" which is radically the same as "The locus of a point at a given distance from a given straight line, is a right line parallel to it."

(*b*) Again the converse of the 21st proposition of *Euclid*, Book III. may be interpreted as:

"The locus of a point at which a given straight line subtends a constant angle is an arc of a circle;" or better: "Given the base and vertical angle of a triangle, the locus of the vertex is the arc of the circle, described upon the given base, containing an angle equal to the given vertical angle."

The following is a parcticular case of this, namely when the given angle is a right angle, and deserves special attention.

(*c*) "The locus of the apex of the right angle of a right angled triangle, described upon a given straight line as hypotenuse, is a circle of which the given straight line is a diameter" is the converse of the 31st proposition of *Euc.* Book III., which, (remembering *Euc.* I. 48) may be thrown into the form: "the locus of a point which moves in such a manner that the sum of the squares on its distances from two given points is equal to the square on the join of the given points, is a circle."

It is obvious that for every condition (which is to be obeyed by the moving point) there is locus. But if the beginner goes on finding out the locus of a variable point, moving according to any law which he himself has chosen, the chances are that he will often be disappointed, because very often (as he will know, when he comes to read Algebraic Geometry) the locus will turn out to be a complicated curve, and will not be a right line or a circle, the only two lines (the simplest imaginable) treated of in *Euclid's Elements.* Therefore if he comes across any question on locus in his Euclidian studies, he may presume the locus to be a straight line (of indefinite length or finite) or a circle (or an arc of it) or both. This will greatly help him in his attempt to find a clue to the solution (or which is technically called Analysis). For by particular constructions we can often find two or more positions for the variable point, and then by joining them successively we can discern whether it will be a circle or a straight line, and proceed accordingly.

KRISHNA CHANDRA DE.

(*To be continued.*)

SCIENCE JOTTINGS.

Wonders never cease! Perhaps the most wonderful, and certainly to the scientists the most disconcerting of the wonders which have crowned the closing years of the 19th

century, consists in the discovery of a group of substances characterised by their radio-active properties. The term "radio-active" has been invented to describe the properties common to this group, and its meaning will be gathered from what follows.

The first of these bodies was discovered some time ago by the French Chemist Bacquerel, who extracted it from pitchblende, a rare ore of uranium; quite recently, two others have been added to the list by the indefatigable labours of M. Currie and his talented wife. Taking several tons of pitchblende M. Currie has succeeded in extracting a few grains of a body to which he gives the name *radium*, whilst Mme. Currie has obtained an equally striking though different body, called by her *polonium*, in honour of Poland, her native land.

***

These substances were exhibited for the first time at the International Physical Congress held in Paris last August, when some of their properties were shown to an audience of several hundred persons. In the first place, the few grains of radium, so far obtained, emit spontaneously, and without apparent loss in weight or change in substance, what seems to be an everlasting light—a light, however, not directly visible to the eye, but having the power of illuminating and making visible certain compounds, such as barium platino-cyanide; thus a screen coated with this substance, when placed near the radium in a darkened room, shines with a bright and continuous light resembling that of a magnified firefly.

This "dark light," if the term may be used, given off from radium, and the other members of the family, and which constitutes their radio-activity, resembles ordinary light in that it affects a photographic plate, and can therefore be photographed. In the case of radium, the path of the rays is deflected by a magnet, and if one of the rays be allowed to fall on an insulated electrified conductor, it is instantly discharged no matter how carefully it is insulated. It would appear as

if these radio-active bodies are constantly projecting from their own substance matter endowed with enormous velocity, and capable of penetrating and passing through many solid bodies, appearing on the other side with only slightly diminished activity. Especially interesting is the fact that neighbouring bodies become impregnated with these radiations, and themselves turn radio-active. The particles radiated attach themselves not only to inanimate bodies, but to persons as well. M. Currie has himself become radio-active; so much so that when he approaches the neighbourhood of an electrically charged body it loses its charge; no electrometer can be charged in his presence; it becomes useless.

***

It has been pointed out that if radium had been a little more common, say as widely distributed as gold, the existance of statical electricity would never have been known, for a charged body would have been an impossibility. Thus the boundary between the possible and the impossible is daily becoming more vague; for as nature reveals to the patient devotee of science her secrets one by one, she does but give him glimpses of vaster tracts of country yet to be explored; so that he may well say with Newton—the greatest and the humblest of her priests—"I seem to have been like a boy playing on the sea shore, finding here and there a smoother and a prettier shell, whilst the great ocean of truth lay all undiscovered before me."

ARTHUR RICHARDSON.

A TALK WITH A LEAD PENCIL.

When Royalty asks you to dinner the invitation is equivalent to a command, and when the Editor sends a politely worded request that you will write an article, it is equivalent to an imperial edict. An Editor is a he (or she) "who must be obeyed," so when I heard that I "might perhaps write a little article" for the *C. H. C. Magazine*, I knew

that I had to sit down and write one forthwith. I began to wonder what Hindu boys would best like to read about, and the more I thought the less I knew; because, you see, I have no Hindu boys among my acquaintances, only one or two grown-ups. Our boys here in England like to read about the sea and sailors, and war, and soldiers, and travellers, and wild beasts, and foot-ball, and cricket, but even if Hindu boys are also fond of these things, I alas! am not an authority on them. So I looked at my pen, ink and paper, but they didn't suggest anything, and neither did the corner of the ceiling—which I have frequently noticed is a great source of inspiration to school boys—but it didn't help me, perhaps because I am no longer a school-boy; and even pricking holes in my blotting paper produced no good result.

Just when I was beginning to feel quite sad at the idea of the Editor's disappointment (which you know might ruin my journalistic career) I heard a very small squeaky voice, which said: "If you'll stop trying to balance me on my point, which you ought to know you can't do, because a point has no magnitude, and you can't balance a pencil upon what does not exist, I'll tell you a story to write to the C. H. C. M." I sat up and stopped screwing my pencil into the blotting paper, for I fancied that the little squeak seemed to proceed out of the pencil, and the voice continued: "I am one of the last representatives of a most ancient and respectable family, a branch of a world-renowned race, and I feel sure that the Hindu boys would be interested in my story; and as you have always treated me with the respect due to a really superior pencil, I take this opportunity of acknowledging the obligation." I need hardly say that my surprise at this communication was very great, but I felt much obliged and said so, and that I should be pleased to write down what I was told, as I was sure that life from the point of view of a lead-pencil must present some novel and interesting features.

On hearing this, the voice immediately resumed: "I wish you to understand that this privilege is extended to you

by a member of the mineral kingdom, because you have recognised the claim of that ancient and honourable kingdom to its proper status among the great divisions of the life of nature. You have not excluded us from participation in the Great Life."

"Of course not," I replied; "the instructions of my incomparable Guru, and the investigations of modern science, alike precluded such a possibility."

"Nevertheless," responded the voice, "it is unusual at the present day; but to my story. I, who speak to you, am of the family of Graphite, wrongly and ignorantly called plumbago, or blacklead, and I am the centre and soul of the pencil, and my covering of cedar-wood is but the sheath in which I can be most usefully embodied for your convenience. If you examine me, you will discover that although resembling a metal in polish and lustre, my specific gravity (that is my weight when compared with an equal bulk of water) is only two, which is much less than the majority of metals. Added to this, there are few metals that approach me in softness, so that to have been so long termed lead—a metal with which my family has not, and never had, any affinity—has been somewhat distressing to our feelings and very confusing to the budding mineralogist. Graphite is a more appropriate name; it is derived from the Latin *grapho*—to write—and this correctly indicates one of our most important family functions, and will not be forgotten by Hindu boys, who know the importance of proper names. As Graphite then, our family is recognised among the well-informed, but we are only a branch of that most widely-spread race the Carbons. Graphite is one form of native carbon; the brilliant gem you call the diamond is our blood-brother, and the very hard coal known as anthracite, and coke, and charcoal, are very near relations. All of us are forms of Carbon, which, as you are aware, is one of the best known and most widely disseminated of all the elements about which the chemists tell you. Moreover it is one of the four most important constituents in the protoplasm

of which all vegetable and animal organisms, including your body, are built up. Now when a number of carbon atoms enter into a special bond or relationship with each other, they are called crystallised, and the crystal they unite to form is that beautiful gem called a diamond, which sparkles on the crowns of kings and on the hands of the wealthy. The diamond crystal has a characteristic shape, termed an octahedron, and is regarded as a very aristocratic and highly developed family of the mineral kingdom; but just as amongst your human families you have rich and poor relations, plain and handsome members; so, I may remind you, that amongst us minerals we have similar conditions and I, although so different in appearance and function from my relative the diamond, am nevertheless as truly carbon as is the Koh-i-noor. We Graphites have arranged our carbon atoms differently, so that we secure an entirely different result; but the chemist when he burns us in his laboratory gets precisely the same effect as when he burns our more sparkling relations. Sometimes we also form our atoms into a crystalline arrangement, but it is very different from the diamond, merely a six-sided sort of lozenge.

"I must now tell you something about where we live when we are "at home." There is only one place in England where Graphite is found in such quantity and of such quality as to permit of its use for the best pencils, and that is at Borrowdale in Cumberland, near to Keswick. There, amid the heart of the beautiful Lake District, Graphite has been manufactured into pencils for many, many years, until now our family in that locality is well-nigh exhausted, and the makers resort to economising by mixing other substances with coarser kinds."

"Which makes cheap lead pencils an abomination to the user," I interpolated.

"At Borrowdale," my friend continued, "we Graphites are found in veins or pipes, and the mineralogist assumes that great heat entered into the conditions which brought us into existence, because it is possible to produce a kind of artificial Graphite in furnaces connected with the iron smelting,

and in gas retorts, where illuminating gas is made from coal. It is also thought that the carbonisation of vegetable matter may be responsible for our existence—that is, that the carbon atoms which now enter into our compact have in very, very remote ages formed parts of growing plants, which, being overwhelmed by *débris* in some geologic cataclysm, or sinking beneath the sea, became gradully converted into Graphite by a process analogous to that which produces coal. However, that is a point upon which I am unable to throw any light. I regret that, like a great many other people, I cannot remember my past incarnations, and only know myself as Graphite. We have much of our family in Ceylon, but the branch which is native there is chiefly adapted for the making of crucibles for chemical purposes, as it lacks the softness which is the special characteristic of Cumberland and other Graphites................"

At this point the voice paused for a moment, and then continued. "There! I think that my story must not be too long for your Hindu friends, but please tell them that even lead pencils have a history, and that although they belong to a very different kingdom from your own, yet there is a consciousness connected with even the mineral kingdom which it is well to regard in all your relations with its members. This is a give and take world, and it must not be all taking if it is to be a happy one. A good work-man takes good care of his tools, because he needs to get good work out of them. It is good policy to work with nature, and keep on good terms with *all* her manifestations."

Then the voice ceased, and I saw that my pencil wanted sharpening. I thought the final advice very wise, and I know there are lots of Hindu stories which teach us the same thing about our responsibility for proper conduct to Nature in all Her forms. I think if we followed the teaching we should probably be helped a great deal more than we are now by the consciousness that belongs to the animal, vegetable and even the mineral worlds.

A. B. C.

THE EMPEROR TO HIS INDIAN PEOPLE.

—:o:—

FROM

THE CHIEF SECRETARY TO GOVERNMENT,

N.-W. PROVINCES AND OUDH,

TO

THE EDITOR OF

THE CENTRAL HINDU COLLEGE MAGAZINE,

BENARES.

Dated Allahabad, the 13th February 1901.

SIR,

General Administration Dept.

I AM directed to forward to you for publication a translation of a Notification by the Government of India, publishing for general information a Letter which His Most Gracious Majesty the King, Emperor of India, has been pleased to send to the Princes and People of India.

I have the honour to be,

SIR,

Your most obedient servant,

J. O. MILLER,

Chief Secy. to Govt., N.-W. P. and Oudh.

—:o:—

HOME DEPARTMENT.

PUBLIC.

NO. 510.

NOTIFICATION.

Calcutta, 5th February 1901.

HIS MAJESTY THE KING, EMPEROR OF INDIA, has been pleased to send the following letter to the Princes and people of India :—

"TO THE PRINCES AND PEOPLE OF INDIA,—Through the lamented death of my beloved and dearly mourned mother I have inherited the Throne which has descended to me through a long and ancient lineage. I now desire to send my greetings to the Ruling Chiefs of the Native States, and to the inhabitants of my Indian dominions, and to assure them of my heart-felt wish for their welfare. My illustrious and lamented predecessor was the first Sovereign of this country who took upon Herself the direct administration of the affairs of India, and assumed the title of Empress in token of Her closer association with the Government of that vast country.

"In all matters connected with India the Queen-Empress displayed an unvarying deep personal interest, and I am well aware of the feeling of loyalty and affection evinced by the millions of its peoples towards Her throne and person.

"This feeling was conspicuously shown during the last year of Her long and glorious reign by the noble and patriotic assistance offered by the Ruling Princes in the South African War, and by the gallant services rendered by the Native Army beyond the limits of their own country.

"It was by Her wish, and with Her sanction, that I visited India, and made myself personally acqainted with the Ruling Chiefs, the people, and the cities of that ancient and famous Empire.

"I shall never forget the deep impressions which I then received, and I shall endeavour, following the great example of the first Queen-Empress, to work for the general well-being of my Indian subjects of all ranks, and to merit, as She did, their unfailing loyalty and affection.

WINDSOR CASTLE: (Sd.) EDWARD, R. AND I."

4th February, 1901.

By order,

J. P. HEWETT,

Secretary to the Government of India.

HOW THE MOVEMENT GOES.

REPORT FOR FEBRUARY 1901.

Finances.—One donation deserves special mention. Mr. Sitaram Narayan Pandit, Bar-at-Law, of Rajkot, Kathiawar, in making a gift of Rs. 16,000, which he calls "a repayment of a moral debt which has been long since overdue," adds words which are so full of genuine feeling and of high encouragement to workers that they should be published in full. He says: "I cannot conclude this letter without an earnest and fervent prayer that the All-wise Father, in His infinite love and mercy, may bless your work and carry it to a successful issue. Within the range of human wisdom and activity no work can be imagined so well calculated to advance the best interest of our country. To me it is a blessing unspeakable that it has been given to me to be able to assist in the work in however small a degree. Many an earnest heart seeking for the light, which has been rendered desolate by the cruel hand of an ignorant materialism, will be filled with a new hope, a new life and an unaccustomed joy, and will bless the founders of the Central Hindu College for their self-sacrificing efforts to restore the religion and ethics of the Hindus. To them far more than to anyone else apply the words of the Gîtâ:—He that, filled with love for me, shall tell this high secret to those that love me, he shall come unto me undoubtedly! None else midst men can do me dearer service and verily none else on earth shall be dearer unto me." Every right-seeing and far-seeing Indian will sympathise with Mr. Pandit's right thought, right feeling and right action.

Babu Narsingh Prasad has sent up Rs. 1,000 on account of collections made at Gorakhpur.

In consequence of these donations, the Committee has been able to invest some more money in G. P. notes, the total amount of which now amounts to Rs. 93,000 on the date of going to press.

Buildings:—The construction of the much-needed pacca well donated by Shrimati Radhika Rani Sharga of Lucknow has commenced in the Boarding-House; and the plans for the erection of buildings along the northern wall and the completion of those along the eastern and western walls are nearly ready. Work will begin on the buildings shortly,

BHAGAVAN DAS, *Secretary.*

ATHLETIC NOTES.

Our cricket team has been more successful this month. Two matches have been played, one with the Burna Bridge Team on their ground, and the other with the Orderly Bazar Team on our ground. Both matches resulted in draws, though in our favour, want of time preventing the completion of the matches. In the first match our scores were 122 and 125 against 113 and four wickets for 18 for Burna Bridge, the quick scoring of Babu Surendra Nath Mittra (one of our old boys) and Charu Chandra Mitra contributing largely to our success. In the second match we scored 23 and 100 against 62 and 7 wickets for 20; here Babu H. C. Sen—the School History Master—with his useful score of 48, turned what looked like a certain defeat into a chance of win-

ning, a chance which would have become a certainty if our opponents had been less afraid of not being able to reach home before dark, and instead had been more sportsmanlike and finished the match. This practically ends the cricket season, and the football team has now begun to practise; we hope that the successes of last year may be repeated.

The Athletic Tournament has been postponed to March 7th so that Mrs. Besant, who is now lecturing in Bengal, may be present.

H. BANBERY, *President.*

THE CENTRAL HINDU COLLEGE DEBATING SOCIETY.

At the meeting of the 20th January, a prayer was recited and the proceedings of the last meeting read and confirmed. Five members read essays and seven spoke extempore. The Chairman, Pandit Ramesh Datta Pande, B. A., made his speech very attractive by his original ideas and prudent admonitions to the members. The members expressed their gratitude to him, for giving his time and help, and taking a special interest in their society.

No meeting was held on the 27th January, in consequence of the sad news of death of Her Majesty, the Queen-Empress.

On the 3rd February the meeting expressed its sorrow for the death of the sovereign and its sympathy with the Royal Family. The members spoke on the growth during her long reign of the various branches of science, literature and history, and on the ameliorations of social and political conditions in India.

Further meetings were unanimously postponed till the 23rd February, on account of the Annual Examinations

JYOTISH CHANDRA CHOUDHURI, *Hon. Secretary.*

THE C. H. C. BOARDERS' UNION CLUB.

The Club held an ordinary meeting on the 20th January 1901. The subject discussed was "Dharma." Miss Edger took the chair. Dr. Arthur Richardson, Principal of the C. H. College, Mrs. Lloyd, Mr. Brooks, and Pandit Cheda Lal B. A., were also present. After the usual recitation and meditation three well-written papers were read by different members. The Chairman in her address laid stress on the fact that man ought to mark his faults carefully; he should be able to distinguish the vices from the virtues of his character in order to root out the former and strengthen the latter and that we should carry out our Dharma as students and prepare ourselves now by leading pure and unselfish lines to unite ourselves with the Supreme in the distant future. A special meeting of the club was held on the 25th January 1901 on the occasion of the festival of Vasant Panchami under the Presidentship of Mrs. Lloyd. The club met again on the 27th January to record their heartfelt grief for the death of the Queen Empress Victoria, and their sympathy with the bereaved Royal Family. Another Special meeting of the club took place on the 4th February 1901 in order to bid a loving farewell to some of the members who were going to leave us, for good *viz.* Babu Shiva Mangal Pd., and others who hoped to return *viz.* Babu Shivadeva Pd. and Mr. R. P. Moorti. Pandit Vaidya Nath Jha was appointed officiating Librarian in place of Babu Shiva Deva Pd.

The office bearers for the present are :—

1. Pandit Cheda Lall B. A., *President.* 2. Babu Debi Prasad, *Vice President.* 3. Pandit Bageshwar Misra, *Sec.* 4. Babu Rama Ananda Varma, *Asst. Sec.* 5. Pt. Vaidya Nath Jha, *Librarian.* 6. K. Roopkaran Mehta, *Treasurer.*

Rai Kishan Lal, F. T. S., Sub-Judge of Benares, visited our club on the 9th February 1901 and presented Seven Theosophical Manuals to the club and generously offered to supply any book that the members may be earnestly in want of in future.

The 17th February 1901.

BAGESHWAR MISRA, *Secretary.*

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR NOVEMBER, 1900.

CAPITAL ACCOUNT.

RECEIPTS.

	Rs.	As.	P.	Rs.	As.	P.
Balance of last month.				12,928	0	6
Donations :—						
General.	762	2	0	762	2	0
Total Rs.				13,690	2	6

EXPENDITURE.

	Rs.	As.	P.	Rs.	As.	P.
Building Account ...	208	9	5			
Apparatus	32	0	0			
Books and Magazines,	20	9	6			
Gymnasium,	88	6	0			
Furniture ...	19	4	6			
Boarding House Account ...	1	14	0	370	11	5
Balance ...				13,319	7	1
Total Rs.				13,690	2	6

INCOME ACCOUNT.

	Rs.	As.	P.	Rs.	As.	P.
Balance of last month.				3,301	1	3
Fees ...	180	12	0			
Subscriptions.	809	0	0			
Advances:—						
Imprest ...	25	0	0			
Other advances ...	50	0	0	1,064	12	0
Total Rs.				4,365	13	3

	Rs.	As.	P.	Rs.	As.	P.
Salaries ...	972	5	3			
House Rent ...	35	0	0			
Miscellaneous,	92	12	1			
Advances :—						
Imprest ...	25	0	0			
Stable account	47	12	0			
Stationery	5	0	3			
Postage and Telegram ...	1	11	6			
Advance :—						
Imprest ...	25	0	0			
Other Advance	25	0	0			
Book-binding,	2	12	0	1,207	5	1
Balance ...				3,158	8	2
Total Rs. ...				4,365	13	3

N. B.—Investment in G. P. Notes :—General Rs. 60,000

Do :—N. P. H. P. B. M. Prize fund „ 6,000

Total Rs. 66,000

BHAGAVAN DAS,
Secretary.

ERRATA.

[To the Quarterly Donation List issued with the Febuary number of the Magazine.]

P. 1. "Lala Bishambar Nath's mother—200-0-0" read under Cawnpore instead of Aligarh.

P. 1. Benares:—B. Keightley, Esq., M. A., Bar-at-Law—150-0-0 read "London—Mrs. Keightley—150-0-0."

P. 2. For "Lucknow—Prag Narain Sahab, Munshi—1,000-0-0 "read" Sheo Narain Sahab, Pandit, Vakil—1,000-0-0."

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR DECEMBER, 1900.

—:o:—

CAPITAL ACCOUNT.

RECEIPTS.				Rs.	AS.	P.	EXPENDITURE.				Rs.	AS.	P.
Balance of last month.				13,319	7	1	Building Account...	5646	0	4			
Donations :—							Investment	2000	0	0			
General.	7,656	10	2				Boarding House Account ...	10	10	3			
Miscelleneous :—							Gymnasium	10	0	0			
Discount on G.P. notes...	48	12	0	7,705	6	2	Furniture...	33	7	0			
							Books and Magazines,	4	8	0	7,704	9	7
							Balance ...				13,320	3	8
Total Rs.				21,024	13	3	Total Rs.				21,024	13	3

—:o:—

INCOME ACCOUNT.

Receipts				Rs.	AS.	P.	Expenditure				Rs.	AS.	P.
Balance of last month.				3,158	8	2	Salaries ...	1145	8	10			
Subscriptions...	1,651	8	0				Miscellaneous,	53	11	0			
Interest ...	5	11	0				Stable account	2	9	0			
Fees etc....	285	0	0				House Rent...	35	0	0			
Advances:—							Stationery and Printing ...	36	7	0			
Imprest	0	0	0				Postage and Telegram ...	15	6	3			
Other advances ...	20	0	0	1,962	3	0	Book-binding,	4	15	3			
							Advances :—						
							Imprest ...	0	0	0			
							Other advances ...	200	0	0	1,493	9	4
							Balance ...				3,627	1	10
Total Rs.				5,120	11	2	Total Rs. ...				5,120	11	2

N. B.—Investment in G. P. Notes :—General Rs. 62,000
Do :—N.P.H.P.B.M Prize fund. „ 6,000
Total Rs. 68,000

Bank balance Rs. 7,522 5 1

BENARES:
January 15th 1901.

BHAGAVAN DAS,
Secretary.

—:o:—

Printed by Freeman & Co., Ld., at the Tara Printing Works, Benares.

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REGISTERED NUMBER A 146.

THE

CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | APRIL 1st, 1901. | No. 4.

CONTENTS.

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THE

CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | APRIL 1st, 1901. | No. 4.

IN THE CROW'S NEST.

Professor William Ramsay, F. R. S., has issued a most interesting report on the results of the investigations he carried on in India during last cold weather, in connexion with the Tata Research Institute. He advises the selection of Bangalore as the site of the Institute, for many cogent reasons, and sketches the lines along which such an Institute should work. He would have as staff: a Professor of Chemistry, one of Engineering Technology, one of Industrial Bacteriology, and a Lecturer on Physics: also a sewage specialist who is a chemist, two chemists and one electrician with experience in works, and an assistant to the Professor of Bacteriology. The students should not exceed sixty; should be graduates in Science (unless from an Engineering College), and after three months' training, to test their capacities, the promising candidates should remain for three years' instruction. A professor with his students should take up some industrial problem, such as the development of the iron industry; when it has been mastered, works should be started on a commercial basis, the professor becoming the directing manager of the works, and his band of students assistant managers, chemists and engineers in the works. In this way the immense resources of India would be gradually developed.

***

It is further proposed that two men should be engaged, one a mechanician and one a glass-blower, who should take lads as apprentices for five years, and train them into skilled

workmen, thus gradually forming a class of skilled artisans. Professor Ramsay remarks: "The establishment of industries would result not merely in giving employment to the small number of experts for whom this Institute is designed, but to a vast army of clerks, artisans, workmen, and also merchants, whose object would be the disposal of the manufactured articles produced from the raw materials existing in the country; whereas, by exporting the raw materials as such, the country is impoverished."

***

Such is one of the prospects opening before Hindu boys, a prospect of honourable employment useful to their country as well as to themselves. At present an educated lad thinks only of entering Government service, or becoming a pleader or a doctor. There are too many of all these, and while a limited number is necessary, it must not be forgotten that they do not add to the wealth of the country. Large numbers of the readers of this Magazine should turn their minds to becoming engineers, industrial experts, scientific agriculturalists, thus restoring the material prosperity of India. She used to be the richest country in the world, and might again be the same, if her sons would do their duty. Build up character, my lads, be pious, brave, truthful and strong, and all will yet be well.

***

Mr. Brennand, who has lived long in India, has just published in London a book entitled *Hindu Astronomy*, which is attracting the attention of the learned world. He shows that the calculation of the Hindus as to the precession of the equinoxes comes nearer to the modern value of 25,765 years, than does that of the Arbas, and differs from the modern only by 1,765 years. He records that the mathematician Áryabhatta, writing before the Christian era, taught the diurnal rotation of the earth, and explained the true cause of solar and lunar eclipses. Further, in the ancient *Súrya Siddhánta* the cycle of 60 years—so often referred to

among Hindus, Chinese and Chaldæans—is shown to represent five revolutions of Jupiter round the sun, that planet taking 12 of our years to travel round his orbit; and the Brâhmaṇical calculation of the length of the year is found to be precise. Further, the Hindu mathematicians succeeded in measuring the surface of a circle, and fixed the number 3·14136 as the ratio between the circumference and the diameter; this differs from the modern calculation only by 0·00023. A scientific French journal—from which the above is taken—remarks that "these ancient researches on astronomy are really very curious"! Yes, it must seem strange to the modern scientist to find his discoveries familiar to ancient India.

***

Nawab Imad-ul-mulk, Syed Hosain Bilgrami of Hyderabad, lately gave a most interesting and excellent address to the students at Aligarh College. He placed before his youthful hearers a noble ideal of duty, and urged them to prepare themselves to take an intelligent interest in Indian economic problems, to seek to better the condition of the masses, to be ready to make personal sacrifices, and to seek no reward save the doing "of an unselfish duty, nobly undertaken and, let us hope, ably discharged." "Patriotism consists in unselfishly seeking the good of your country and the benefit of your countrymen in the many ways that are open." The Nawab referred to our College in friendly terms, remarking that "the movement our Hindu brothers have set on foot at Benares to give themselves a national College like yours is a patriotic movement." He concluded with words of advice which, substituting "Benares" for "Aligarh" may be fitly addressed to our own College. "It is not enough that you are members of a first class Institution under excellent teachers; you should realise your opportunities, and make strenuous and unremitting efforts to qualify yourselves not only to be graduates of the University, but really able and accomplished men with the hall-mark of Aligarh on you

It is for you to make that mark a mark of honour all over India, and a guarantee that it is carried by men who may be trusted wherever they may go, and whatever position the chances of life may place them in." May Indian boys, both at Aligarh and Benares, make these words come true.

*
* *

We have just received with much pleasure the following resolution passed by the large meeting of the Bhârata Dharma Mahâmandala some months ago, under the presidency of the Hon. Maharaja Rameshvara Singh Bahadur of Darbhanga: "Resolved—That the Mahâmandala regards as praiseworthy the generous efforts of the founders of the Central Hindu College, Benares, and the Delhi Hindu College, for the encouragement of Saṁskrit study, and expresses its full sympathy with them."

*
* *

The President and Vice-President of the Board of Trustees, C. H. C. made a tour through Bengal and the Central Provinces during February, and Mrs. Besant delivered lectures on Education at Bhagalpur, Berhampur, Krishnagar, Tamluk, Midnapur, Cuttack, Calcutta, Nagpur, Amraoti and Jubbulpore. A large number of subscribers for the Magazine were enrolled, and arrangements were made for collecting funds for the College. Tamluk, though a very small place, subscribed upwards of Rs. 2,000 on the spot. At Amraoti there is a body of about 80 boys, Hindus and Mussulmâns, who are regularly drilled, and they formed a guard of honour, and rendered most efficient service in keeping a pathway open through the crowds. At Krishnagar, the Nadia Paṇḍits came over to pronounce their blessing on the good work. Miss Lilian Edger, M. A. has been travelling through the Punjab and Sindh, and with the help of Mr. Sukharan G. Pandit has secured a great many subscribers. At the rate at which we are progressing, we shall soon have our 5000.

IN DEFENCE OF HINDUISM.

II. The Worship of the Gods.

(Boys are invited to send to the Editor questions that they would like dealt with in this series of articles.)

"Hinduism is polytheistic, and polytheism is a low form of religion." Such is an attack often made by thoughtless people, who fail to see that all religions, except when much materialised, are polytheistic in exactly the same sense as is Hinduism. Truly there is but one Existence, one Life, whence come, and in which exist, all existences, all lives. All, save the One, are derived, dependent. The One alone is Self-Existent, the Eternal Changeless Brahman. Therefore in the Scriptures we read of "The Creation of the Gods," just as we read of "The Creation of Men." The Gods come forth from Brahmâ, Himself but a partial manifestation of the One, but Their existence is as much a fact in nature as is the existence of men, and no more negates the Divine Unity than does our own.

In a universe the highest manifestation of the Divine Life is the Saguṇa Brahman, or Íshvara, the supreme Lord of the universe. For that universe He has three necessary aspects, the constructive (or creative), the preservative, and the destructive. He thus manifests Himself in Three Forms, the Trimûrti. From Him, in His constructive aspect, the Gods are emanated, and thereafter act as His Agents, His Ministers, carrying on the work of the universe, building, preserving and destroying. They exist in innumerable grades. Concerned with the kosmic order are seven chief classes, each under its own Ruler, of whom five are at present revealed, generally named Indra, Vâyu, Agni, Varuṇa and Kshiti. These names represent offices, rather than individuals; the individual who takes up the office of Indra Deva takes that name, so that while there is a succession of individuals who are Lords of the Ákâsha, each is spoken of simply as Indra. (Readers of the *Mahâbhârata* will remember that five Indras

ence appeared together in the presence of Mahâdeva, one regnant, and five whose reigns were over.) Under these chief Rulers are hosts of Devas, who carry on the detail activities of the universe, vast hierarchies of brilliant splendid Intelligences, flashing through the realms of space, administering the laws which are the expression of the will of Íshvara; and below Them again the minor Devas, who are concerned with single worlds, and yet lesser ones who superintend single countries and even districts. The universe is not an illogical absurdity in which exist minerals, plants, animals and men, in regular gradation, and then a vast gulf of nothingness with one supreme God on the other side; it is an ordered whole, a perfect unbroken chain of living beings. All religions have recognised this, and have given different names, but similar functions, to these vast hierarchies that stretch between man and Íshvara. The Buddhist, like the Hindu, calls them Devas. The Zoroastrian speaks of them as Ferishtas. The Christian and Mussulmân call them Archangels and Angels. Names matter little. It is rather interesting that a famous Protestant writer, John Bunyan, speaks of the Angels by the Hindu name, and calls them "Shining Ones," Devas. Probably he saw Them, and uses the name which best describes Their appearance.

The question then arises: Should men worship the Gods? Why not? We will not just now consider the worship of the Trimûrti, but apply the question to the kosmic Deities and Those especially concerned with human evolution. The peasant, toiling at his crops, may surely well pray for the help and blessing of the Devas who apply and adjust the laws which regulate rain and sunshine. If he is not committing a sin in asking advice or help from a man wiser them himself, why is he wrong in asking help from living beings, stretching from a speck of dust right up to Íshvara, in every grade of developing life and intelligence, more numerous above us than below?

Then there are many Devas who are concerned especially with the evolution of man in this world and in the worlds

immediately connected with it. Such are Ganeshji, Sarasvatî and many others, who are ever ready to help and illuminate those who turn to Them for aid. Other types and kinds also there are, but this brief enumeration will sufficiently serve.

Is there any reason why men should not appeal to and respect a non-human superior, as they do a human, but in a higher degree? A man with a petition does not need to present it directly to the Emperor: he places it in the hands of an officer, present in his district, who wields the delegated imperial power. There is no disloyalty in recognising the Emperor's local representative, and there is no blasphemy in praying or showing reverence to the Deva-representative of Îshvara. Moreover an uneducated man can very dimly figure to himself the invisible Ruler, human or Divine, and his love and loyalty are more readily excited by a more concrete benevolent and protective power, felt as immediately present. The invisible Ruler remains as a brooding splendid Presence, overarching all—a dimly seen Glory, giving dignity and breadth to life.

As a man evolves, he will cease to pray to the kosmic Deities, recognising that they need no askings and pleadings of his to guide Their work, accepting all They bring, as the elder child ceases to importune his father and trusts his love and wisdom to do the best. But he will none the less treat them with the reverence due to Their high office, and with the gratitude due to Their ceaseless work for the world.

To the Devas concerned with human evolution, worship may also most fitly be addressed, for the strong aid They willingly render, for the illumination they can shed on the mind, for the teaching They are ready to impart. The student may pray to Ganeshji, to Sarasvatî, and find his studies made easier and simpler by Their help; and all may walk through life with their path brightened by this gracious companionship of our Elders, this kindly aid of the strong to the weak. Man need not be lonely, unless he so chooses, in a

world so full of helpful Beings, and many a one left desolate by man has found consoling friendship in the Gods.

So let not the Hindu lad be overawed by five-syllabled epithets hurled at his most rational religion, but rather rejoice in the Polytheism which fills all the worlds with shining Forms and loving Faces, and Hands outstretched to help and bless.

ANNIE BESANT.

[The next article will be : " The Trimûrti."]

——:o:——

SCHOOL BOY IDEALS.

II.

During a boy's school-life, the main purpose to be kept in view is his education—of course. Of course, so you will say, if you are his father, and you will think, in addition, most likely: that he may pass his examinations well, get some good berth or appointment, and earn his own living. But is this "of course" the main object of education? It often seems to be so regarded, for many are those, even among teachers, who look upon school life as a time when knowledge is to be forced, by cram or otherwise, into a boy's head. The word "education," however, implies a process of "drawing out," and not one of cramming in, so that both because of its meaning, and still more because of the deplorable results which follow from acting upon that idea, the wisest teachers consider the idea just alluded to as an utterly upside down conception of what the object of a boy's school life should be. And this wisest view of what education should be ought really to come home most strongly here in India, and to Hindus more than to other people. For here every one knows and fully believes that man's soul is born again and again on earth, and hence that these young boys of ours are really old souls in youthful garb, in whom lies stored up much experience and knowledge, that needs only "education," that is drawing out, in the proper way.

Now one most important factor, upon which the success of this drawing-out process very largely depends, is active effort, exertion and endeavour on the boy's own part. Hence the first thing is to rouse and stir him up to make an effort; it does not so much matter in what direction he makes it, so long as he does make it and makes it in earnest.

But we all of us, grown men as we are, know but too well how hard it is to go on making such an effort when the ideal is very lofty, the goal far off, and success, or even any marked progress towards it, has to be waited for a long time. How much harder then for eager youth, which longs for, *and needs*, prompt and visible results at once. So we should be well content if our boys will really try after some ideal close at hand, in the pursuit of which rapid progress and success within a short time may be hoped for. So let us encourage and cheer on the boy who longs and strives to excel in games, in running, jumping or any other pursuit, and never, never damp his enthusiasm or discourage him, by even hinting that what fires his effort and stirs his emulation is not worth while doing well, or is a low and mean ideal. It is we, not the lad, who are mistaken. His instinct is wiser than our reason, for Nature, the Divine Goddess, gives them what they need, the ideal close to them, which attracts them strongly and draws forth their energy and power of effort by the encouragement of visible progress and success near at hand.

To be admired and looked up by those who form his own little world is an object well worth hard striving for by any boy; and many a lad has begun with such an ideal, who has left the world a noble example of strenuous effort, lofty character and great achievement in after life.

A Roman poet said long ago that there should be a healthy body and a healthy mind, and modern science has more than amply confirmed his dictum. Among the Greeks, who have left the modern world the grandest legacy of sculpture and architecture that ever a people bequeathed to posterity, the two were

regarded as inseparable, and the school was one and the same as the Gymnasium. Indeed in modern Germany the name still lingers, and all the classical, non-technical schools, where lads are prepared for the Universities, still bear the name of Gymnasia. Besides, many moral qualities, noble as well as useful, are far better and more fully drawn out and cultivated in the play-ground than the class-room. Courage, both moral and physical, presence of mind, promptitude and quickness, self-control, good temper, endurance, perseverence, all these and many others are even more the fruits of games, of "play" so-called, as contrasted with the "work" of the class-room and the desk, than they are of lesson-learning or study.

In India there is no difficulty in getting boys to study and to learn. It is only too easy. What we need is more "play," more real interest in and actual devotion to outdoor sports, athletics and the successes of the play-ground, rather than those of the examination-room. Not of course that study and learning should be neglected. Very far from that: but the tendency in that direction is now so predominant that a little reaction, even to excess, in this other direction would just now be really and truly most valuable for India's future.

Therefore I would press those who hold up and inculcate the ideals that boys are urged to follow, to lay special stress and emphasis at present upon the ideals of the play-ground in preference to those of the study and the desk.

BERTRAM KEIGHTLEY.

——:o:——

The wisteria has seeds which in size and shape are much like a pistol bullet, and as the plant loves to grow on hillsides and on eminences, the distance these vegetable bullets travel before touching the ground is very great. When the number of plants is large and they all shoot off together, a mimic battle takes place which must be alarming indeed to the small animals in the neighbourhood. One can imagine the consternation of the squirrels and the birds during the time when the black pods are flying. If one of these bullets were to hit a bird in a vital part it would undoubtedly injure it.

MAN AND GOD.

A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher, [who was God] placed him in the lowest class, and gave him these lessons to learn:—"Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal." So the man did not kill, but he was cruel, and he stole.

At the end of the day [when his beard was grey, when the night was come], his teacher [who was God] said: "Thou hast learned not to kill; but the other lessons thou hast not learned. Come back to-morrow."

On the morrow he came back, a little boy. And his teacher [who was God] put him in a class a little higher, and gave him these lessons to learn:—"Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat." So the man did no hurt to any living thing; but he stole and he cheated.

And at the end of the day [when his beard was grey, when the night was come], his teacher [who was God] said; "Thou hast learned to be merciful, but the other lessons thou hast not learned. Come back to-morrow."

Again on the morrow he came back, a little boy. And his teacher [who was God] put him in a class yet a little higher, and gave him these lessons to learn:—"Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet." So the man did not steal; but he cheated and he coveted.

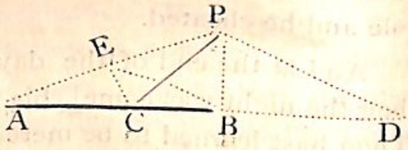
And at the end of the day [when his beard was grey, and the night was come], his teacher [who was God] said: "Thou hast learned not to steal; but the other lessons thou hast not learned. Come back, my child, to-morrow."

This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars. *The Century Illustrated Monthly Magazine*, May, 1894.

ON LOCI.

(Continued from p. 78.)

We have already seen that the locus of a point equidistant from two given points is a straight line. Let us try to find the locus of a point moving in such a way that its distance from one given point is double its distance from another given point. Denote the fixed points by A and B. Of course if we trisect the straight line joining A B (with the aid of a well known deduction—"To divide a right line into any number of equal parts") and if we denote that point of trisection which is nearer to B, by C, then C will be a position for the variable point, since A C = 2 B C; or if we produce A B to a point D, so that the produced part (B D) is equal to A B, then also A D = 2 B D and therefore D is also a position for the moving point, or in other words C and D are points situated on the locus sought. Thus if the locus be a straight line it must be the straight line CD (or CD produced). But evidently this is not the case.



Suppose that (somehow or other) we have obtained a point P (outside AB) such that PA = 2 PB. Let us seek what other relation P bears to the known points (say C, D, the mid-point of AB or CD etc.) and lines in the plane in which P moves. To find this, join PC and PD. Now PA = 2 PB, and therefore if PA be bisected at E and EB be joined, EPB will be an isosceles triangle. Again as A, E, P are in the same straight line and E half way between A and P, if P moves in any manner, E will also move in a similar manner; and it will be of advantage to us to know

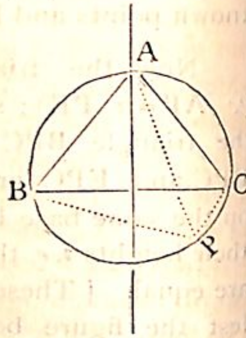
the positions (or rather the relations) of E with respect to the known points and lines in the plane. Let us join EC.

Now the triangle APC is double the triangle PEC ($\because$ AP = 2 PE); similarly the triangle APC is also double the triangle BPC ($\because$ AC = 2 BC). Therefore the triangles BPC and EPC are equal to one another. And as they stand on the same base P C (though on the opposite sides of it), their heights *i. e.* the perpendiculars from B and E upon PC, are equal. [These altitudes have been purposely not drawn, lest the figure becomes complicated.] And as these perpendiculars are equal, it follows by *Euc.* I. 26, that the hypotenuses (of the two right-angled triangles formed on the opposite sides of PC) namely the two segments of EB made by PC, are equal. Thus PC bisects EB. [All these would have been obvious to our reader if he remembered a well-known rider that "if a quadrilateral be bisected by one diagonal, it will bisect the remaining diagonal also]. And as PC passes through the vertex and the middle point of the base of the isosceles triangle EPB, PC is perpendicular to EB. Again B and E are the mid-points of the sides AD and AP of the triangle APD, $\therefore$ EB is parallel to the base (or the third side P D). Hence P C is perpendicular also to PD. Thus the angle CPD is a right angle, and therefore the locus P is a circle with CD as diameter.

In the preceding paragraph, we stated that the locus may be a straight line (or a part of a straight line) as well as a circle (or an arc of a circle).

This we will illustrate by a very simple example. "To find the locus of a point at which the two equal sides of a given isosceles triangle subtend equal angles." Let ABC be the given triangle of which AB = AC. P is a point such that the angles APB and APC are equal; to find the locus of P. Here evidently if any point be taken in the bisector of the (vertical) angle BAC, the angles APB and APC will be equal, because the triangles BAP and CAP are

equal in all respects by *Euc.* I. 4. Or if any point be taken on the arc of the circle circumscribing the triangle ABC, cut off by BC, and situated on the side of it remote from A, then also the angle APB is equal to the angle APC, because the equal chords AB and AC cut off equal arcs AB and AC, and equal arcs subtend equal angles at the circumference.



KRISHNA CHANDRA DEY.

(*To be continued.*)

—:o:—

THE FESTIVALS OF INDIA.

I. HOLI.

There is a proverb in Hindi which says that we have nine festivals in every week which has seven days. These are minor festivals. The chief national festivals of India are four, dedicated to the four castes of India. The first of these is the Rakshabandhan festival which takes place on the last day of Shrâvan. This is dedicated to the Brâhmaṇas. Its chief performances are religious and Vedic. The next, the Dashami or Dashahara festival, which is connected with the scenes of the Râmâyana and is chosen as the fittest and best time for the performance of Râmlila, is dedicated to the Kshattriyas. Very appropriately, therefore, the ceremonials of this festival are the worship of elephants, horses, weapons of war, and other articles of warfare. The great Râjâs and Mahârâjâs have triumphal processions on this day, and presents of money are given from the vassals to the lords. Third in order comes the Diwâli festival, which is dedicated to the Vaishyas. Much misuse has been made of this festival in the present day, about which we shall speak later on. The fourth is the Holi festival, which occurred about a fortnight before we went to press

This festival falls to Shûdras, but seems to have been much degraded by non-Hindu intermixture. Read the Purânas, and you will find therein ideas connected with this festival which cannot be the production of the aboriginal tribes conquered by the Âryans. Yet if we think of the ugly and noisy way in which it is celebrated by so many people in India, we cannot say that it appears like a festival originated by the literary, Saṁskrit-speaking and polite Âryans. To me it appears that it is an Âryan festival, brought to its present condition by falling into the hands of the rough and riotous. The festival has its lessons to teach. All my young readers will know that the chief characteristic of this festival is the blazing of a bon-fire at almost every crossing of the streets. And it is not without its meaning. It is a beacon light to give warning of the coming terrible months of summer, after the pleasant months of winter, or better still, after the beautiful and enjoyable months of spring. We have to revert to the Purânas to learn other lessons about this festival. Prahlâda's is the first name among the child devotees of God. It is said that the more this boy devotee (of the same age as many of my readers) gave himself to God, the more did his Daitya father become jealous, and to such an extent did this jealousy grow that the father became the would-be murderer of the son. This wicked man had a sister, whose body was made up of fire, and one of the many attempts made to kill Prahlâda was to place him on the lap of this Daitya woman. But the boy came out safe and uninjured from the fiery lap, while the woman herself was consumed. This story of the Bhakta Prahlâda is said to be commemorated in the Holi festival.

The year has this Shûdra festival as the first of the four, and this is reasonable, as the Shûdra is the first state to be entered in the progress of the human soul. More about the other festivals will be said as they present themselves.

B. D. GUPTA

A BOY'S HELPERS.

(The following story is sent to us by a respectable gentleman belonging to Anantapur.)

At Sivaranthakam, a village in the Villianur taluk near Pondicherry, the French Capital in Southern India, a marriage was performed in the house of a reddi in the beginning of June, 1900. Friends and relatives from different places were invited, and among them there was one by the name of Svamireddi from Nellikuppam in the Cuddalore taluk of the South Arcot district, who came with his son, a boy of 8 years of age. On the night of the marriage when all the inmates and the visitors were sleeping, a thief came to the house.

The reddi's son was lying along with some others in a veranda attached to the courtyard of the house, and the thief alluded to above picked up the boy noiselessly, and without disturbing him in the least, carried him out, the boy sleeping all the while on his shoulders. There is a valley close by to which he repaired. He then removed the valuable jewels worn by the boy, and began to bundle them up in his towel. Just at this juncture the boy awoke, and at once realised his dangerous position ; without making the slightest effort to cry or to run away, he looked serenely at the face of the robber and asked him, "Where is my papa?" The robber, pointing to the north, with his hand replied ; "Your papa is there and I shall bring him here presently ;" and so saying he took the bundle of jewels under his arm and went away quietly.

The boy's situation can better be imagined than described. The place was such as to inspire fear even during the daytime, and a little boy of 8 years old was standing there in that dreary midnight, without a single soul near him either to soothe or to take him home. Was he then left to the mercy of fear and to die? No. There came at once the providential help which is often extended to mortals when human agency fails.

Two forms of silvery and golden hue appeared before the boy and calmed his fears by their presence. They were of his own age and beautiful to look at. The boy joined them immediately, and all the three, with their arms thrown round each other, roamed over the valley, talking, singing and laughing. The boy passed the night, forgetful of his own situation, in the pleasant company of his golden and silver colored brothers as he called them, till about 5 o' clock next morning, when he found himself near a row of aloes standing on the side of a path leading to the village. There he heard a distinct human voice, felt a sudden shock within himself, and at once took his arms from the shoulders of his companions and directed his eyes towards the place whence the sound issued. Turning back to his young companions he found them gone.

A few minutes later a crowd of people from the village, who were searching after him, came over there and found him weeping aloud, not for his loneliness but for the sudden disappearance of his dear friends. When he was questioned how he happened to be there in that condition, he narrated to them what had occurred so far as he knew, and asked them in return whither his two companions were gone. Most of them thought that the boy had been hallucinated, and they laughed at him for his foolish dream. But the boy would not be brow-beaten like that, and insisted that he had seen with his own eyes the two charming companions, and had actually enjoyed their company for a pretty long time and talked and sang and played with them.

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SCIENCE JOTTINGS.

The Report of the Bradford Meeting of the British Association 1900, marks the position reached by science in various directions, as late as last year, and a summary of it will therefore be useful.

The President (Sir William Turner) devoted the major portion of his address to tracing the development of the Cell theory of living organisms and the vast changes which that doctrine has undergone since Theodore Schwann formulated in 1239 the doctrine that there is one universal principle of development for the elementary parts of all organisms, however different they may be in appearance, that principle being the formation of cells. A cell is a living particle so minute that a microscope is needed for its examination ; it grows in size, maintains itself in a state of activity, responds to the action of stimuli, reproduces its kind, and finally degenerates and dies. In other words it exhibits the three fundamental modes of being, which more and more have come to be regarded as essentially characteristic of life in all its forms, *viz* : irritability, nutrition or growth, and reproduction.

At first a cell was regarded as consisting essentially of a minute vehicle enclosed by a definite wall, and this wall, or delicate membrane enclosing the cell-contents, was for some time considered to be the main seat of its activity and indeed as essentially constitutive of the cell itself. The cell contents were regarded as being really, what under the imperfect microscopes of the day they looked to be, devoid of structure ; but by degrees this view was disproved by the discovery of naked bits of living matter, which were in all respects identical with cells, except that they had no trace of a wall or membrane enveloping them. The walled cell then sank into the background and this simple mass of living matter, to which the name of protoplasm was given, now assumed the predominant position. But as means and methods of observation improved, it was discovered that the simple mass of

protoplasm which seemed structureless was on the contrary of a very complex nature. The nucleus was discovered with all its marvellous activity and transformations in the process of cell-multiplication, and an almost exhaustless amount of new detail, minute and unsuspected, was brought to light in the seemingly transparent and structureless contents of the cell. Even now these minute details are but very partially worked out and probably discoveries, quite as remarkable as those that have been made during the century that has just passed away, still await the explorer of these marvellous realms of the infinitely small, where nature seems to delight in showing that she can build a universe equal in complexity to the mightiest of the stellar systems within a cell invisible to the naked eye. But still we are as far as ever from having unravelled the ultimate mystery of Life. Nay, we are but beginning to uncover the fringe of that minute and delicate mechanism through which its marvellous activities are carried on.

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Dr. Larmor, the President of the Mathematical Section, contributes a most interesting and suggestive paper, the main point of which, *horrible dictu !* so trenches upon metaphysic that the hair of the orthodox must, I fear, stand on end. Not that Dr. Larmor talks of metaphysic as such, but the extension of the principle of action, in the form he advocates, to the ether, when expressed in the language of words instead of symbols, trenches very periiously, it seems, upon that forbidden ground, and as he concludes by speaking of "our well-founded belief in the *rationality* of natural processes," he must be held guilty of at least trespassing across the danger line.

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In his address to the Chemical Section, Professor Perkin devoted his attention to the modern system of teaching practical inorganic chemistry, and from his lips we hear again in weighty words the oft repeated cry that mere mechanical

teaching of science is worse than useless, and that unless the methods of instruction followed not only fill the student's memory, but first and above all train and call out his own power of thought and his capacity for original work and investigation, they are mere futile shams, worse than useless for any good purpose, either in the practical work-a-day world, or in the higher one of the search after knowledge of Nature.

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In some respects, the address of Professor Sollas, as President of the Geological Section, is, from the popular point of view one of the most interesting of those delivered at the 1900 meeting of the Association. He opened his address by briefly indicating the three great phases through which the science of our earth has passed; how first it was catastrophic in its theories, from Stens in 1669 till Hutton laid the foundations of Lyell's uniformitarianism in 1785; then, under the influence of Lord Kelvin's application to geology of the higher mathematics and modern physics, coupled with the all-pervading influence of Darwin's grand conception of evolution, it has passed into its third great phase, that of evolutional Geology, which formed the main topic of the address. In brief, striking paragraphs, Prof. Sollas sketched an outline of the current view of our earth's early history, pointing out emphatically the three great critical periods which in a measure mark out in stupendous traits the great natural epochs which subdivide its earliest stages—according to the at present accepted views of our earth's life-story. First the rapidly rotating planet, from which the moon had not yet separated off, with an atmosphere, largely of steam, exerting a pressure of at least 5,000 lb. on each square inch of the surface, with enormous sun-raised tides sweeping through its molten mass and stupendous cyclones and anticyclones roaring through its dense and heated atmosphere. At last perhaps as a result of some mighty tidal wave in its molten oceans, our satellite, the moon, broke loose from her parent and began an independent

career.* At this, its first critical period, our earth must have been rotating in a period of from 2 to 4 hours, with an axis inclined only some 11° or 12° to the ecliptic. What happened immediately after the separation of the earth and the moon we do not know, but since our satellite had attained a distance of about 9 terrestrial radii from the earth, its history is traceable in broad outline, and according to Professor Darwin, the son of the great evolutionist, this stage was reached at least 56 or 57 million years ago. Prof. Joly, as we see below, would throw this state into a far more remote past.

The second critical period of our mother earth is the completed solidification of its outer crust, which probably happened soon after the birth of the moon, the temperature of the surface being then about 1170 °C., and the globe being still surrounded by its primitive deep atmosphere of steam and other gases, with something like the same enormous pressure.

The cooling of the earth would then continuously progress, till the temperature of the surface fell to 870 °C., when that part, probably the larger one, of the atmosphere which consisted of steam would begin to liquify, and we should thus have the earth entering upon its third critical period: that of the formation of the oceans, dating, according to Prof. Joly, from between eighty and ninety millions of years ago.

We next find ourselves in more familiar regions, where the rocks are becoming stratified, and the much debated questions of "geological time" come to the front. Into Prof. Sollas' views on these matters it is needless to enter as they contain nothing specially fresh, but we can all fully sympathise with the wish expressed in his closing words that the science of geology may become more experimental in the new century which now opens before it.

BERTRAM KEIGHTLEY.

* Professor Sollas has mixed up the family relations of earth and moon. The moon is parent, the earth the child—in a sense. Ed.

A PRISONER ON PAROLE.

All people who have read anything of English History know that in the reign of King James II. of England there was a great disturbance in the Western provinces. The Duke of Monmouth, who was a son of the late King, Charles II, brother of King James, laid claim to the throne of Britain; there were many, especially in the West, who supported and fought for the Duke, but they were worsted in one great battle, and afterwards the Duke was taken prisoner and put to death as a rebel. Now the king was not a man of a merciful mood, but he was rather very harsh and stern ; and though it is probable that many of his people fought for the Duke believing him to be their rightful king, he treated them severely as traitors ; he sent two men, whose names were for generations hated in the West of England, to execute justice without mercy upon the followers of the Duke. These men were Judge Jefferies and Colonel Percy Kirke ; and they dealt very cruelly with the people, hanging and shooting them without pity if they were suspected of sheltering rebels, though those rebels were their own kinsmen. Even aged ladies and young school girls were not spared, but were thrown into prison, and put to death. So far then this tale is historical, and based on fact ; further than this it is not so. Nevertheless it is true; because bravery, self-sacrifice, and high honour of dealing between man and man exist, and are truths ; and they will stand for all time to make strong and pure the hearts of girls and boys, aye ! and of the men and women of all nations of the world. So far then for the preface. Now for the story.

There was a Mr. Marmaduke Herries, a gentleman of high breeding, who held a commission in His Majesty's army, and was a very keen and valiant soldier. He (to his great weariness, for he was kindly of heart) was ordered to hunt down rebels in a wide stretch of desert country that lies in Somersetshire near to the sea. There he met a band of soldiers who were under the command of one Captain

Waller. This Captain Waller was hot upon the track of a man who, though he was now being chased as a rebellious subject, had in times of peace been hunted for his crimes of robbery on the highway; for, having ruined his fortune by gambling, and broken his parents' hearts by his folly, he was ready to do any violent and evil deed in order to gain money. He had joined the Duke of Monmouth, not because he honestly believed him to be his lawful king, but because he hoped to gain advantage for himself. This man's name was Humphrey Strachan, and when Mr. Herries and his soldiers joined Waller and his men, they had good hopes that he was near at hand and they would take him prisoner. They rode in pursuit till they reached a place where two roads, difficult to trace in the evening light, parted, and went, one to the shore, and the other inland over the moor. Here they paused, doubtful which road they ought to take. While they hesitated, Mr. Herries caught sight of a human figure crouched behind a rock which lay near the road. Thereupon he dismounted, as though to tighten his saddle girths; he edged gradually nearer, and with a sudden spring, seized and dragged from behind the rock a prisoner. The prisoner was not the man they sought; he was a boy; a tall slender delicate-looking lad of fifteen years old, with a pale face and quiet clear grey eyes.

"Why are you hiding here?" said Herries, holding his captive fast; while Waller drew near to hear.

"I...I am doing no harm, sir."

"Did I say you were? What is your business?"

Now Waller was a subordinate officer of Colonel Kirke's, and Kirke's men, by reason of their violence and brutality were nicknamed, in mockery, the "Lambs," though they were liker to wolves, so fierce and merciless were they.

"Will you treat the young villain as tenderly as though he were a maid, Herries," cried he; "answer the gentleman, you young knave, and don't shuffle, or—" and he raised his

riding-whip to strike. Herries shifted his ground so as to stand between his comrade and his prisoner; for though he was oftentimes rough and brusque of speech he was kindly-hearted and desirous of dealing gently, if it might be consistent with his duty.

"By your good leave, sir," said he, "I'll deal with my prisoner myself. He will answer, I'll warrant, without the help of your riding-whip. It is no marvel if all the folks, true as traitors, be scared in times like these. Do you know one Humphrey Strachan, my boy?"

A pause—then a low frightened voice:

"Yes, sir, I do."

"Oh, you do! Do you know where he hides to-night?"

Another pause.

"Quick, now!"

"I...yes, I do."

"Has he taken either of these roads?"

"Y-ye-yes, sir."

"Bravo! there's a good boy. You see, Waller; why should you thrash the lad when he 'll answer without it? I suppose it's no pleasure to you to hurt him, is it?"

Waller growled under his breath; because, as a matter of fact, it was a pleasure to him, owing to a long long course of cruel thought and action.

"Will you lead us, my lad?" said Herries.

This time there was a very long pause, and Herries gave his captive a little shake. Then the boy spoke:

"Yes, sir. I'll...I'll lead you."

The party re-formed. There was no sound save the tramp of the horses' hoofs on the wet spongy moor; for in that country there is much rain at all seasons of the year, and the ground gets soft and full of water. The boy led them a long way, walking beside Herries' horse; once Herries stopped, and asked him kindly whether he was tired and would like to ride awhile; to his surprise his answer was a sob.

"We shall not hurt you," said Herries, "Will you ride?"

"No, thank you, sir," said his guide huskily.

He walked at least another mile in silence, then he stopped on the outskirts of a large village on the boundary of the moor. The troop halted before an empty cottage.

"Is he here?" said Herries.

"No, sir," said the boy with a gasp, "He is not."

"Not! You promised to lead us."

"I did not promise to lead you right, sir," said the boy in a whisper.

Herries could scarcely believe his ears; that this mere lad should venture not only to trick them, but to avow it, when he was helpless and in their hands, seemed impossible. He felt, mingled with his anger and surprise, the respect that courage feels for courage, even in an enemy. Waller, on the contrary, felt only rage. He seized the prisoner by the collar and shook him furiously.

"Do you mean you have lied to us, you young scoundrel?"

"No, sir," panted the prisoner. "I did not lie to you. If I were a liar I should have said I did not know the man. I said I'd lead you...and I have."

"Wrong, eh?"

"Yes. Wrong."

"Do you know where he hides?"

"Yes. I do."

"Do you refuse to tell us?"

"Yes."

"Why didn't you refuse on the moor yonder?"

"He was near then. You would have caught him. I led you away."

"Then you 'll pay for it, young man. I suppose you'll not interfere with my methods now, Herries? Lend me your whip, will you; it's heavier than mine."

The moon was rising and its light shot on the prisoner's dusky face and quivering lips. Herries interposed for the second time.

"Let me see what I can do with him," he said. "Listen to me, my boy; I respect your courage, but you must not screen rebels. To do so is to be yourself guilty of treason to King James. We have power to shoot or hang you for it. Do you know that?"

His captive looked up at him piteously; his eyes were swimming with tears; he was past speech.

"Spend no more words on the obstinate young dog! I'll teach him—"

"It's too dark to hunt this fellow now," interrupted. Herries. "Come, come, Waller, this boy's my prisoner, not yours. Come to the village, and eat and sleep. Horses and men are dead beat. The boy cannot escape. Give him the night to think of the matter at his leisure. If he is obstinate to-morrow, hang him, if you will."

Waller put his sword-hilt under the boy's chin, raised his face, and looked down into his eyes.

"If you do not answer, and answer truly, to-morrow," he said, "I'll hang you at sunrise. Bring him to this inn, if inn there be in the place, and lock him up."

MICHAEL WOOD.

(To be continued.)

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HOW THE MOVEMENT GOES.

REPORT FOR MARCH 1901.

Educational:—The results of the annual examinations are below: 5 have passed out of 10 who went up for the Middle-School Examination 6 out of 19 in the Entrance, and 13 out of 33 in the Intermediate. The Middle and Intermediate results compare favorably with those of most other institution of these Provinces. The Entrance results are poor, the reason partly being that some boys went up though the Head Master, considering them unfit, strongly advised them not to do so. Under the rules of the Allahabad University boys cannot be prevented from going up for the examination if their percentage of attendance is full.

Compared with our results of last year, those of this year are very good in all classes: and seeing that they are better than those of many old established institutions, there is reason to hope that in future, with added experience, this College will take its place in the front rank.

Three Prizes have been finally arranged and the amounts of the endowments received: Dr. Anantray of Bhaunagar has made an endowment of Rs. 1200, the interest of which will be given as a monthly scholarship to a Brâhmaṇa student of good conduct who performs certain religious duties properly.

Mr. Mansukharam S. Tripathi of Nadiad has made an endowment of Rs. 500, the interest of which will for the present be spent on a prize in connection with the Annual Religious Examination and later for the promotion of the study of Advaita Vedânta.

Mr. M. Bala Rao of Karkal (South Canara) has given Rs. 100 for an annual prize of Rs. 3/8/-, to be called the "Sadashiva Prize" for a lower school class.

Financial:—Two large donations have to be recorded, Rs. 1000 from the Kumar Bahadur of Mahishadal (Bengal) and Rs. 1000 from Sowcar Lod Krishna Das Balmakund Das Avergal, Madras. The first sum was received by Mrs. Besant in the course of her Bengal tour.

Library:—A box of books, containing 113 volumes, has been received as a present from Mrs. Lauder (London).

Executive:—Rao Sahab Venayak Rao Paindsay, of Benares, has been appointed Financial Secretary to the Managing Committee, in place of Babu Jnanendra Nath Basu, who has resigned, because of change of residence from Benares to Bhinga (Oudh).

We are asked to describe the uniform worn by the Boarding House students, Central Hindu College. It consists of a long coat, buttoning down the front and reaching below the knees, with or without an inside flap tied at the side; and trousers or pyjamas, as the boy prefers. The dress has been adopted by many of the lads of the Canning College, Lucknow.

The Second Annual Report is out, and can be had by any one who sends a stamped (1 anna) and directed wrapper.

BHAGAVAN DAS,
Hon. Secretary.

REPORT OF EXAMINATION.

INTERMEDIATE (33 went up).

Ashutosh Bose, Durga Prasad, Hari Prasad Bajpayee, Hari Gopal Bhattacharya, Jagjivan Nath Kaul, Jnanendra Krishna Biswas, Kulwanta Prasad Srivastava, Lalita Prasad Srivastava, Narendra Nath Mittra, Paresh Nath Banerji, Ram Prasad Srivastava, Uday Narain Sinha, Uma Shankar Dube.

ENTRANCE (19 went up).

K. Rupnarayan Mehta (School Final), Amarendra Nath Mittra, Jogendra Nath Bhattacharya, Krishnaji Ganesh Patenkar, Krishna Ram Dhrub (P. S.), Balkrishna Thatte (P. S.).

MIDDLE (10 went up).

Salig Ram Tewari, Lakshmi Narain, Hanuman Das, Ram Chandra, Surendra Kumar Bhattacharya.

VERNACULAR EXAMINATION (7 went up).

Balbhadara Misra, Bankelal, Bhagavati Prasad, Jagjivan Nath, Kaul Manik Chand, Narayan Das, Naresh Prasad Misra.

ATHLETIC NOTES.

The first of what we hope will be a long series of Annual Athletic Sports' Days was held in the College Compound on Thursday March 7th. Most of our students had entered their names for either one contest or another, so that although at the last some withdrew, yet there were quite sufficient competitors to make each event interesting.

Mr. Bramley, the District Superintendent of Police, had kindly consented to act as judge, but as he was called away at the last moment, the Assistant District Superintendent, Mr. Hicks, who has been and is still an athlete, and keenly interested in every branch of athletics, acted in his stead.

The City Amateur Music Club kindly gave their services for the afternoon and added considerably to the general enjoyment.

Mrs. Besant was to have given the prizes away, but was unable to do so, owing to illness, much to her own disappointment as well as ours. Babu Upendranath Basu, the Vice-Chairman of the College Managing Committee, kindly filled her place.

Mr. Hicks, in replying to the vote of thanks given to him for his kind services, said that the events had passed off very creditably, much exceeding his expectations.

1. Mile Race—1st—Ayre's Cricket Bat, Satish Chandra Mittra.
   Do. 2nd—Cow's Tennis Racquet, Lakshmi Narain Tewari.
2. ¼ Mile Race—1st—Mercury Watch, Vaidya Nath Jha.
   Do. 2nd—Pirate Alarm Clock, Hari Prasanna Datta.
3. 1000 Yards Flat Race—1st—Victoria Tennis Racquet, Vaidya Nath Jha.
   Do. 2nd—Ayre's 4 ℔. Dumb-bells, Lal Chand Pande.
4. Obstacle Race—1st—Silver Pencil Case, Surendra Kumar Bhattacharya.
   Do. 2nd—Buckskin Tennis Belt, Ramesh Chandra Mitra.
5. High Jump—1st—Hockey Stick, Bisheshwar Bhattarcharya.
   Do. 2nd—Demon Tennis Racquet, Lal Chand Pande.
6. Long Jump—1st—Ranjetsinghi's Jubilee Cricket Bat, Beni Prasad.
   Do. 2nd—Champion Tennis Racquet, Syam Lal Banerji.
7. Sack Race—1st—Inkstand, Man Mohan Mitra.
   Do. 2nd—Pair Indian Clubs, Bisheshwar Bhattacharya.
8. Pick-a-Back Race—1st—Railway Regulator Watch, Vaidya Nath Jha.
   Do. 2nd—Bee Time-piece, Lakshmi Narain Tewari.
9. Potato Race—1st—Ayre's Double Cane Cricket Bat, Chandra Kumar Datta.
   Do. 2nd—Tennis Racquet, Lakshmi Narain Tewari.
10. Tug-of-War School *versus* College. } Silk Handkerchiefs, College Colours College Students.

11. Gymnastics—1st—Sandow's Developer, Kali Pada Chatterji.
    Do. 2nd—Buckskin Belt, Uma Shankar.
12. Throwing Cricket Ball. } Match Cricket Ball, Shidheshwar Kinkar Chatterji.
13. Kicking Foot-ball—Football, Charu Chandra Mitra.
14. Dumb-bell Drill—1st—Sandow's Grip Dumb-bells, Kedar Nath Bhattacharya.
    Do. 2nd—Hammer Tennis Racquet, Rup Naran Mehta.
15. Three Legged Race—1st—Premier Hockey Sticks, Vaidya Nath Jha, and Lakshmi Narain Tewari.
    Do. 2nd—Tennis Racquets, Rup Naran Mehta and Surendra Nath Varma.
16. Lilliput Race—1st—Boy's Cricket Bat, Kali Charan Laheri.
    Do. 2nd— " " " Krishna Mohan Mitra.
17. Putting the Weight—1st—Watch, Bhutnath Chatterji.
    Do. 2nd—Pair of Dumb-bells, Syam Lal Banarji.

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The Central Hindu College Debating Society.

The society held an ordinary meeting on the 24th February, 1901. Pandit Romesh Datta Pandey B. A., was in the chair. After the recitation of religious stotras the proceedings of the last meeting, were read and confirmed. Then the chairman asked Babu Lakshmi Narayan to read his essay on "Health," the subject selected for the day. The chief point in his essay was that peace of mind tends to physical, mental and spiritual health. Pandit Vaidya Nath Jha was the first speaker and he was followed by other members.

The 3rd March being an examination holiday, another meeting was not held till the 10th March. On this occassion Babu Sham Sundar Das B. A. took the chair. The essayist being absent, the first speaker, Mr. Jyotish Chandra Choudhri, was called on to deliver his views on "Character," the subject for the day.

Jyotish Chandra Choudhuri,
Secretary.

The C. H. C. Boarding House Managing Committee.

The Committee was formed in November 1900, in order to look after the comforts of the Boarders and to remove inconveniences, should any arise in the Boarding House.

The officers are as follows :—*President* :—the Supt. *ex-officio*. *Secretary* :—the senior student ofthe Boarding House. *Members* :—the two next senior students of the Boarding House.

The officers elected for the year 1900 were :—*President* :—Pandit Cheda Lal. *Secretary* :—Babu Deo Prasad, 2nd year. *Members* :—Shiva Deva Prasad and Shiva Mangal Prasad, 2nd year.

The meetings of the Committee are held every Sunday, or on any other day in urgent cases. The Committee did excellent work in providing food of the best quality, and in supplying all casual necessities of the Boarders, as well as in responding to all their reasonable requests.

All complaints and requests are made to the Secretary, to be presented by him at the weekly meetings, unless very urgent, in which case a special meeting is called to consider them.

Babus Shiva Deo Prasad and Shiva Mangal Prasad having left the Boarding House, their places were filled by Pandit Bageswar Prasad and Babu Surendra Nath Varma, 2nd year, on Sunday the 10th March. The committee now begins its fresh work for the new Session 1901-1902.

DEBI PRASAD, *Secretary.*

BIG NATHAM YOUNG MEN'S LITERARY ASSOCIATION, CHINGLEPUT.

A meeting of this association was held on Sunday the 10th February, at 4 P. M. when an essay on "Habits" was read by M. R. Ry. Soma Sundara Modelly, a member, and M. R. Ry. A. Krishnamacharriar, Pleader, presided. At the close of the meeting, on the proposal of the Chairman unanimously supported by the members, it was resolved that the name of the Association be hereafter Arya Bala Samajum Big Natham. It was also resolved that questions on Hindu religion should be included among the subjects of discussion. After a vote of thanks to the Chairman the meeting was brought to a close.

K. P. SRINIVASA SASTRI.

DAYANAND ANGLO-VEDIC COLLEGE.

The report for 1899-1900 shews that this useful institution, the result of the energetic work of our brothers of the Arya Samaj, is making steady progress. A Boarding-house is soon to be opened for Hindu students, and a gymnasium and hospital are projected. The balance of funds and property in the hands of the Committee amounts to 3 lakhs and 62,000 rupees.

Some students of the College and some energetic members of the Arya Samaj did most excellent work in rescuing and maintaining Hindu orphans, left helpless by the famine of 1899-1900.

PUZZLES.

[The following puzzles may be solved only by boys under 12 years of age. The answers must be written neatly by the boy himself, *without any help from an older person*, on one side of the paper only, and he must add his name, address and age. Answers must be *received* by the 10th of the month. Any failure in any one of these particulars will disqualify.]

1.—There were once two brothers, sons of a king. One of them was to be crowned, but he was sent away from home for 14 years, and his younger brother was put in his place. What were their names, and the names of their father and mothers? And what did the younger do to bring his brother home? (Not more than fifteen lines to be written in reply.)

2.—My First means whole, or universal.
My Second means a friend.

My Whole attained Brâhmaṇahood.

(The whole is a name, made up of two Samskrit words, discribed above as First and Second.)

3.—Tell, in not more than twenty-five lines the story of a mongoose half turned into gold.

[The following puzzles may be solved only by boys between 12 and 19 years of age. The conditions given above must be exactly observed.]

1.—How must a cricket-ball be thrown, so that with a given force, it will reach the furthest distance before striking the ground?

2.—Complete the following shloka, and explain its meaning:

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

3.—Write a twenty-five line summary of the article on "Idolatry" from the March number.

AGAINST CRUELTY TO ANIMALS.

A correspondent sends the following:

"The better sort here pretend to the utmost compassion for animals of every kind: to hear them speak, a stranger would be apt to imagine they could hardly hurt the gnat that stung them; they seem so tender and so full of pity, that one would take them for the harmless friends of the whole creation, the protectors of the meanest insect or reptile that was privileged with existence. And yet (would you believe it?) I have seen the very men who have thus boasted of their tenderness, at the same time devouring the flesh of six different animals tossed up in a fricassee. Strange contrariety of conduct! they pity, and they eat the objects of their compassion! The lion roars with terror over its captive; the tiger sends forth its hideous shriek to intimidate its prey; no creature shows any fondness for its short lived prisoner except a man and a cat.

"Man was born to live with innocence and simplicity, but he has deviated from nature; he was born to share the bounties of Heaven, but he has monopolised them; he was born to govern the brute creation but he is become their tyrant. If an epicure now shall happen to surfeit on his last night feast, twenty animals the next day are to undergo the most exquisite tortures, in order to provoke his appetite to another guilty meal. Hail, O ye simple, honest Brahmins of the East! Ye inoffensive friends of all that were born to happiness as well as you! You never sought a short lived pleasure from the miseries of other creatures! You never studied the tormenting arts of ingenious refinement; you never surfeited upon a guilty meal! How much more purified and refined are all your sensations than ours! You distinguish every element with the utmost precision: a stream untasted before is a new luxury, a change of air is a new banquet, too refined for Western imaginations to conceive."

OLIVER GOLDSMITH.

[Would that this could be said of all Brâhmaṇas now. Ed.]

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR JANUARY, 1901.

:o:

CAPITAL ACCOUNT.

RECEIPTS.

				Rs.	As.	P.
Balance of last month.				13,320	3	8
Donations :—						
General.	5,490	7	3			
Miscellaneous :—						
Discount on G.P. notes...	357	4	0	5,847	11	3
Total Rs.				19,167	14	11

EXPENDITURE.

				Rs.	As.	P.
Building Account...	218	15	9			
Furniture...	221	9	6			
Gymnasium	13	9	3			
Books ...	16	8	0			
Boarding House Account ...	78	2	9			
Investment ...	10000	0	0	10,548	13	3
Balance ...				8,619	1	8
Total Rs.				19,167	14	11

:o:

INCOME ACCOUNT.

				Rs.	As.	P.
Balance of last month.				3,627	1	10
Subscriptions...	688	0	0			
Advances:—						
Imprest ...	25	0	0			
Other advances ...	37	0	0			
Fees ...	97	12	0			
Game Fees	6	14	0	854	10	0
Total Rs.				4,481	11	10

				Rs.	As.	P.
Salaries ...	825	9	5			
Miscellaneous,	731	12	0			
Stationery ...	90	3	0			
House Rent...	35	0	0			
Advance :—						
Imprest ...	25	0	0			
Stable account	119	9	9			
Postage etc.	25	10	0			
Chemicals ...	2	6	0			
Book-binding,	2	0	0			
Game expenses ...	1	2	0			
Suspence Account ...	30	10	0	1,888	14	2
Balance ...				2,592	13	8
Total Rs. ...				4,481	11	10

N. B.—Investment in

G. P. Notes :—General	Rs. 72,000
Do :—N.P.H.P.B.M Prize fund.	„ 6,000
Total	Rs. 78,000

Bank balance Rs. 5,673 1 6

BENARES : *March 12th 1901.*

BHAGAVAN DAS,
Secretary,

:o:

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REGISTERED NUMBER A 146.

THE CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | MAY 1st, 1901. | No. 5.

CONTENTS.

BENARES:
CENTRAL HINDU COLLEGE.
Subscription:—Re. 1 *per annum.*
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—:o:—

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THE
CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. MAY 1st, 1901. No. 5.

IN THE CROW'S NEST.

Young as is our Magazine—this is only the fifth number—both parents and sons in various parts of India are beginning to look to it as a friend and adviser, both willing and able to be of service. May the Gods grant that it may become of real use, in however humble a measure, and thus realise the hopes of its founders.

***

One of the great troubles that seem to press heavily on the minds and hearts of Indian boys is anxiety with respect to the examinations they are called on to face. Some anxiety is, of course, inevitable, but Indian boys take the question of success to heart in far too intense a way, so that health—and sometimes even reason—give way under the strain, and failure has been followed by suicide.

***

Here, for instance, is a letter from a lad to his father, showing how the anxiety weighs on the young heart. "It is well known to you we had no College last year for nearly six months and consequently our texts were not completed. I tried to read as much as possible while at Chitaldroog but my eyes did not allow me to do this. Practically I must say I did very little last year. All this simply because I depended mainly on the College, for which I am really sorry and which sometimes makes me feel very miserable and dispirited. Last year's portions have accumulated and this year the professors here are gallopping, and I find it hard to keep pace with the class. If I pay attention to the old lessons my

new ones have to suffer ; on the other hand if I attend to the new ones I do not find time (or energy) to devote to old ones. I do not know what to do. Till now I have spent many a sleepless night without being able to solve the problem. I feel very dejected and dispirited. My only aim now is to pass in the examination this year, and to attain this end I will keep trust in God and do my best.

" I am very much afraid that I may perhaps fail in the examination and this thought makes me very miserable. This sometimes hinders my studies. But I have now made a resolution never to think of all this but to work hard ; and God must help me."

***

We have here evidently a good and bright lad—his English is excellent—taking his duty seriously and trying to do his best. Young as he is, he is in the mental condition which can grasp and appreciate the great lesson taught by Shrî Kṛiṣhṇa five thousand years ago : " Thy business is with the action only, never with its fruits... Take thou refuge in Buddhi ; pitiable are they who work for fruit." Hardest of lessons is this to learn, and yet the only one which enables a person to work with all his energies, and yet remain calm as to the issue of his work. " Perform action which is duty," says the Teacher. We must work with all our strength to perform our duty, and then leave the result to follow as it may. A student's duty is to study diligently, and to do his best to master the tasks set him by his teachers If he does this, *his duty is completed*, and his mind should be at rest. The day's work over, let him put it entirely out of his mind, and sleep peacefully, knowing he has done his duty. And thus working day by day, he may fearlessly face his examination, " making success and failure equal." *That* issue is not his ; it is the fruit of action, and whether it come or not, the lad has done all he ought to do, and may take failure quietly and contentedly, as a brave soldier takes defeat. Shrî Râmachandra offers many an example of this, and we find Him quietly

accepting defeat where it comes after full efforts to secure victory, ready to begin to fight again the moment opportunity is offered.

***

Does any one think that these considerations are too lofty to apply to the every-day troubles of youth, to an over-worked lad, to the anxiety of a boy? But are the every-day troubles of men of any importance, compared with the fate of a world? or the fate of a world compared with that of a universe, and so on and on? Truly there is neither small nor great, but only relative proportions of each, and the teaching of a God is as much meant for the boy as for the statesman or the king. *Their* anxieties as to place and power and rule, as to success and failure, are as petty—or as great—as those of the boy in School or College; each is equally part of the one great Life, evolving in countless forms, in endless varieties. All are alike in the divine eyes, which see the One everywhere, and all things in the One; all are equally dear to the divine heart, which loves its Self everywhere, and equally in all. So let no boy hesitate to take as spoken for himself all the words of the greatest of Teachers. He is as much a part of His life as any one else. If they are not meant for him, they are meant for none.

***

A great Russian novelist, Tourgénieff, has brought this idea out very strongly in one of his "Fables," in which he taught many profound truths in the shape of brief stories. It has been told as follows in a lecture by the Editor, on "The Three Paths." "He says that he travelled through a mighty rock-hewn temple, a vast temple whose limits were invisible, lost in obscurity on every side; so vast that only the darkness seemed to bound it, and the living rock was above it and below it, and the living rock made its pillars, and the arches of its gigantic roof. As he went through that wonderful temple, he saw sitting in it a mighty Goddess, gigantic in her

figure, magnificent in her form, her face radiant with divine power, love and intellect; strength and wisdom were incarnate in this heroic figure, seated lonely amid the immensity of the rock-hewn fane. She was engaged in work—bending over her task in intensest contemplation, her fingers busily employed in shaping some object, in producing some creature. Her mighty brows were bent above it in rapt attention; all her thought was given to her labour. Silence was around her, silence on every side. He approached in fear, and thought: "Surely this Goddess is fashioning the brain of some mighty hero, or of some great thinker; some great one of mankind is occupying her attention and all her powers are bent to the gigantic work." He approached in reverence, and asked her what she wrought. She raised her face and said—and her deep soft voice reverberated through the space around her—'I fashion the hind-leg of a flea.'"

***

The Hindu College and School closed on April 1st, in consequence of the prevalence of plague in Benares. So many parents were anxious for their sons to leave Benares, that the Managing Committee did not feel justified in standing out against their requests. As a matter of fact, the boys were better at College under the healthy conditions prevailing there, than many of them would be away; but the wishes of parents must be respected, even when unreasonable. This yielding to panic is unwholesome, both morally and physically; morally it shows culpable ignorance of the law, and physically it predisposes to disease.

——:o:——

IN DEFENCE OF HINDUISM.

III. THE TRIMŪRTI.

[*Boys are invited to send to the Editor questions that they would like dealt with in this series of articles.*]

The great religions of the world, both ancient and modern, with but one exception—that of Islâm—have taught that the supreme Īshvara manifests Himself as a Trinity in His universe; that is, that He shows forth a triple nature, embodied in three distinct forms. This is one of the most ancient teachings, and in its universality and its antiquity it bears the hall-mark of truth. The Jewish religion, that which is most closely related to that of Islâm, laid comparatively little stress in its popular teaching on this triple nature of the supreme Īshvara, the circumstances surrounding it leading to the chief stress being laid on the divine unity; but in the Rabbinical teachings, those representing the learned and philosophic Hebrews, the tripleness of the divine nature was definitely taught.

This triplicity—three-ness—is seen to be a necessity, as soon as we consider the relation of Īshvara to His universe. It is this relation which renders it inevitable that He shall manifest Himself in three distinct characters, and no more, as the supreme Lord. For a particular universe has a beginning; no universe has always existed; each is a temporary arrangement of Purușha and Prakṛiti, spirit and matter, and this temporary arrangement has a beginning. For this Īshvara manifests Himself as the CREATOR, and fashions and shapes the universe in that character. The universe being created—not "made out of nothing," but fashioned out of the everlasting materials—it is necessary that it should be maintained, preserved; hence He manifests Himself as the PRESERVER, and supports the universe, being the continuing thread on which all its changing parts are strung. But a universe, a thing of time, cannot last for ever; it becomes old and ready to perish, worn out, fit only for destruction—that

is for being reduced again to its original elements; hence He also manifests as the DESTROYER, dissolving the universe. Then the THREE merge into ONE, and there is sleep. Thus the Days and Nights of Íshvara follow each other.

Though the THREE are thus fundamentally ONE, yet each root-characteristic of creation, preservation and destruction is embodied in a Form, a Person, a Being, and these Three are the "Three-form," the Tri-mûrti.

The Creator is Brahmâ, and He is sometimes represented as four-faced, each face representing one quarter in space, so that His attention is turned in every direction. Also He sits on the Lotus,

ब्रह्माणमीशं कमलासनस्थं,

as Arjuna saw Him, when Shrî Kṛishṇa revealed His divine form. The Lotus is the symbol for spirit and matter—fire and water—and thus is the right seat for Him who fashions spirit and matter into a universe.

The Preserver is Vishṇu, whose name means that He pervades all, enters into all, and thus supports and maintains all. He is symbolised with four arms, again for the four quarters in space, as though His arms were spread out in each direction to uphold and protect. From Him, as the Preserver, come all the Avatâras, the Beings in whom He descends, as it were, showing out His powers as the Preserver, when the world is threatened by the powers of evil.

The Destroyer is Shiva, Mahâdeva, whose name means welfare, happiness, beatitude, for as He dissolves the forms and draws the lives into His bosom, His peace enfolds all, and they enter into blissful rest. The name "Destroyer" sounds harsh in some ears, and perhaps the "Liberator" would have a sweeter, and therefore a truer sound; for He liberates the Jîvas from their sufferings and leads them into the Peace. His symbols are the tiger-skin and the snake, and the guise of the ascetic; the tiger-skin marks the death of the lower nature, for the lower nature is the tiger that we all have to slay, and the wearing of the tiger-skin means that that

nature has been slain. The snake is the symbol of wisdom, and He who wears them as His garlands has supreme wisdom as His ornament. The guise of the ascetic is the sign that work in the world is only carried on for the world's sake.

Prayer is addressed most generally to Vishṇu, or to His Avatâras, as Shrî Râma, Shrî Kṛishṇa, because He is the Preserver and the Ruler of the world, the constant support and life of all, the Father-Heart that is ever loving and protecting His children, that understands and compassionates every weakness, and is always ready to help and strengthen. All that is glad and bright and beautiful in external nature and in human life is part of His splendour, and feebly expresses a portion of His beauty and His attractiveness. He is the God of the house-holder, of the family, of the home, brooding over all in protecting love.

When men are turning away their hearts from the world and are weary of its changes, of its joys and its pleasures as well as of its pains and griefs, then comes the time when the austere beauty of Shiva attracts them even more than the joyous grace of Vishṇu, and the tiger-skin and the serpent allure more than the peacock-feather and the flute. He is the God of the ascetic, of the Yogi, of the closing stages of life, the Vânaprastha and the Sannyâsa. Devotion to Him means approaching Peace.

Such are a few of the thoughts that grow out of thinking on the Trimûrti, the forms in which God reveals Himself to the world.

ANNIE BESANT.

[The next article will be on Shrî Kṛishṇa.]

(The questions that are being sent in by some of our readers, requiring only a few lines in answer, are not suitable as materials for these articles, but they shall be dealt with separately, under the heading: "Our letter-box.")

———:o:———

That love for one from which there doth not spring.
Wide love for all, is but a worthless thing.

LOWELL.

A PRISONER ON PAROLE.

(Concluded from P. 116)

The prisoner was marched to the inn and locked safely into a small dark cold out-house. The soldiers supped cheerily, and Captain Waller's temper improved. Herries remained thoughtful and rather silent. His prisoner's courage touched him. The cruelty of leaving the boy hungry, cold, in darkness and solitude, to reflect upon the prospect of a violent death when the sun rose next morning, troubled him. It troubled him after he had gone to his bed; and as he thought of what his captive must have suffered during that long silent walk, he grew more troubled still. He rose, sought the out-house into which the boy was locked, and turned the key. By the faint moonlight he saw his prisoner sitting over the ground, his face hidden in his hands. Herries put his hand on his shoulder, and the lad started.

"It isn't sunrise yet?" he asked in a whisper.

"Sunrise? nonsense! never mind about sunrise. Are you cold here?"

"Yes. I am cold."

"Hungry?"

"No; not hungry."

"Come into the house; there is a fire within."

The boy obeyed. Herries bolted the door, stood before him on the hearth, took his hands and felt them.

"You are as cold as ice. Warm yourself." He flung wood on the big hearth stone; his prisoner knelt down, shivering, and held his numbed hands to the blaze.

There was some food on the table; Herries brought it, and set it silently on the floor beside the lad. The captive burst into tears and covered his face with his stiff blue trembling hands.

"I can't eat, sir," he sobbed; "you are very good to me, but I can't—I can't—" Herries put his hand on his shoulder. "You must eat and drink," he said kindly. "You will be warmer then; and you shall come to my room if you will, and try to sleep."

"No, no. I am so tired, I should have slept in the out-house if I had lain down."

"Then why didn't you?"

"I couldn't. I should sleep like a stone till morning."

"So much the better."

"No. It would be harder when they wake me at sun-rise. I should have forgotten, and when they wake me, I couldn't bear it—you see."

"Did you know what would be done to you if you led us wrong?"

"Yes, I did. I knew—but I thought.—"

"What did you think?"

"I did not know it would be so long, nor that I should be so frightened."

"And now you know you are afraid, shall you answer us to-morrow?"

"No, sir."

"You won't?"

"No."

"Little fool," said Herries. "Why not have lied? sent us a wild goose chase, and run away?

The boy looked up at him.

"If I were your son, sir," he said quietly, "should you bid me lie and run away?"

"No," said Herries, after a second's shame-faced pause. "I should not. I beg your pardon."

He walked to and for, and watched his young prisoner uneasily. Now England, which is so unlike India in many

ways, is unlike in this: England has no tradition of divine sages and lawgivers who dwelt among her people. No doubt such souls were sent to birth in England in her early days, as in the wisdom of the Great Law were seen to fit her needs. Great, pious and wise men have been born in her, as in all other lands. Still England has had to climb slowly and fight her way step by step, so that instead of falling from wise laws, she has had to learn to make her own early laws wiser; and she is still learning this bit by bit, day by day. You can see this if you study the laws. Two hundred years ago in England people were put to death for small thefts; whereas now there is so great a change that they are hanged for murder alone, and some people say that even this should not be. Now-a-days no lad of fifteen would be put to death by English law, whatever his crime; two hundred years ago boys of eleven and twelve were hanged for stealing a few coins. Therefore this Mr. Herries did not think, as his great, great, great grandson would do, that it was in itself a cruel and evil thing to put to death one who was but a child; for truly one is not very old at fifteen in any country; and the boys of England and of all Northern nations are, as you know, much younger for their years than the boys of India or of Southern Europe. But Mr. Herries looking, as all men look, through the eyes of his country and people and time, did not feel it was a monstrous thing to put this boy to death; only being kind-hearted, as are many people who seem to be a little harsh and uncouth, he did not want to kill one who was so brave, and who tried so hard to be quiet and calm. For these were qualities he admired in all men.

At last he sat down beside his prisoner, who was seated on a bench by the fire, and laid his arm round his neck very kindly:—

"What's your name, you poor child?" said he.

"Earlshope Strachan, sir."

Herries started.

"Is the man we hunt your kinsman then?"

"My brother, sir."

"You love him, do you?"

"Not much, sir. He has been harsh enough with me. But he is my brother, and I cannot—"

"Of course you cannot. You ought not to be asked to do it. And yet it is our duty to ask you, and to punish you if you refuse."

"I know that, sir," said the boy with a quivering lip. "You have your duty, and I, mine."

"I should like to spare you if I could. I do not know—You are prisoner—I took you—I have a mind to—"

He spoke disjointed sentences, rising once more and walking to and fro; suddenly he stopped, whistled, and cried:

"I have it."

The boy looked at him quickly.

"Sit down then and eat and drink," said Herries. "Do as I bid you, now! I do not know how far you must walk to-night. Eat, or you'll faint on the moor."

His prisoner stared at him; a gleam of hope stole into his eyes; he ate a little, though it seemed as though each mouthful would choke him.

"Listen now," said Herries. "You know where your brother lies hidden, do you?"

The boy nodded.

"Pledge me your word of honour to return here to me, and I will send you to him with certain terms of surrender."

"You will not track me?"

"On my honour—no! I will not track you; trust me, as I trust you. Take the letter I shall write to your brother; bid him tell you the contents. Then do you or your brother himself bring me the answer. Remember, unless your bro-

ther accepts my terms you are still my prisoner—on parole, pledged to surrender to me. Do you promise?"

"I do," said the prisoner with wondering eyes. "I pledge my word, sir, I will come back; but—he—the other gentleman—swore I should hang at sunrise."

"So you shall, if you are here." He sat at the table to write as follows;

"Sir,

This lad, your brother, hath fallen into the hands of Captain Waller and myself. He led us astray, to save you; if it had not been for me he would have been shot this night for it. If you surrender to me, I tell you honestly you will probably be hanged as a rebel; if you do not surrender, and your brother keep his word to me and return, he will be hanged instead of you. I leave it to you, Mr. Strachan, whether or no you will suffer a child to die on the gallows to save you. As for him, if he breaks his word to me and run away—why! he is very young and I will forgive him for it. Tell the boy so. M. Herries."

He closed this letter carefully, and handed it to his captive. He opened the door of the inn very softly.

"Go," he said. "You have given me your word, remember."

Then as the boy went out, and he closed the door again, he said to himself:

"And if your rascally brother do not come, I find it in my heart to pray you may break it."

Next morning there was great commotion at the disappearance of young Strachan. Captain Waller went away with his men; he was in a very bad temper, which boded ill for the prisoner, should he re-take him. Mr. Herries kept his own counsel; and he and his troop remained at the inn. When the moon that night was rising in the dark sky, Mr. Herries sat reading some dispatches and orders which had just been brought to him by a trooper. He heard a little

hubbub in the passage; the door flew open, and a boy reeled rather than walked into the room; Herries rose, he recognised his prisoner.

"I have come back, sir," panted the boy; "I have come back."

"So I perceive. I am very sorry to see you. Where's this precious brother of yours, eh?"

"He has fled to Holland, sir!"

"Ah! Did he read my letter?"

"Yes."

"And did you?"

"Yes, sir."

"And he would not come back?"

"No."

"Not even when he knew you would not run too? He bade you run away with him, did he not?"

The prisoner gasped and reeled; Herries caught him.

"Sit down, little fool," he said; and though the words were rough, the tone was gentle; "Is your brother your only kin?"

"Yes, sir."

"And he leaves you to my mercy, does he?"

The prisoner sobbed; nevertheless his eyes were dry. He did not plead with his captor. Herries laid his hand on his.

"I am recalled to London," he said; "will you come too, Earlshope Strachan?"

"Will I? To—London—with you? As your prisoner?"

"No, as my friend. Unless you would rather join your brother. But it seems he would not greatly care if I shot or hanged you; whereas I should be sorry to do either. Come with me; I would rather you served your own country than some other, as you will do if you fly to Holland; for a boy who values his word more highly than he does his life is like to grow into a man whose service is worth having."

MICHAEL WOOD.

STORY OF DHRUVA.

Every Hindu boy ought to make the acquaintance of Dhruva, the marvellous boy of antiquity, whose wonderful story is related in the *Vişhņu Purâņa* and the *Bhâgavata*. The story, if carefully read, will be found to contain many ennobling lessons, and to be full of occult hints, and to offer an easy solution of some of the most intricate problems of life.

Briefly narrated, the story of Dhruva is as follows. There lived in ancient days, a king of the name of Uttânapâda. He had two wives, Sunîti, the mother of our hero, and Suruchî, who was the king's favorite wife. By her he had another son called Uttama, and as you may expect he was as the apple of his eyes. One day Dhruva finding his brother Uttama seated on the lap of his father on the royal throne, yearned—he was then only 5 years of age—to sit there too; but the king, who, it appears, stood in some awe of his favorite wife, did not venture to take him up on his lap. Dhruva naturally felt greatly hurt at this, and his step-mother, we are told, added insult to injury by taking him to task for what was in her opinion impertinence on his part. "Vain is thy ambition, my son; thou art not born of me, but of Sunîti. How dare you then aspire to sit on the throne, which is meant only for my boy?"

Stung to the quick by this rebuke, Dhruva repaired to his own mother for comfort. She, poor woman, tried her best to console him: "After all, my darling, thy step-mother is right. The royal seat is for him only, who has a store of accumulated virtue. Thy brother Uttama is such a one. He was therefore born of Suruchî, and not thou; therefore grieve not, my boy! Or if thou art really hurt by the rebuke of Suruchî, then exert thyself all thou canst. Act righteously, lead a pious life, heap up a store of good Karma. Then even as water finds its own level, all splendour shall flow to thee."

Then Dhruva made answer: "Thy words, mother, bring no solace to my perturbed soul. Hear me! I will so bestir

myself that the highest place in all the worlds shall be mine. Let my brother Uttama take the throne as a gift from my father's hands; I reck not. Dole from another is not acceptable to me. By my own efforts I will achieve a kingdom, higher than the highest ever attained by my father." Brave words, followed, as we shall presently see, by brave deeds! Every Hindu boy, when he feels supine, should recall them to his mind.

Saying this, and without further leave-taking, Dhruva left the palace of his father and repaired to the solitary woods, fully determined to achieve his high purpose. Help came to him, as you may expect—for he deserved to be helped—in the shape of guidance from certain holy sages, as to how he should set about achieving his end. Thus instructed Dhruva commenced certain appointed austerities. Muttering the holy Mantra he meditated on the auspicious form of Hari.

Some of the lesser Gods, taking fright at this, created diverse illusions for the purpose of making disturbance, but Dhruva swerved not, although the dark powers of evil brought to bear upon him all the machinations of their black art. They sent to him an image of his mother, who, with tears in her eyes, implored him to desist. They struck at him with sharp missiles; they placed round him the fires and horrors of hell itself; but still he swerved not. His mind remained constant in its one-pointed contemplation of his beloved Hari, who at last manifested before him and granted him his wished for boon. Thus Dhruva achieved his high purpose and attained the highest place in the three worlds, which is called after him the Dhruva Loka.

This in brief is the story of Dhruva, and I shall in the present article try to enforce one lesson that it teaches to the careful student, reserving some of the other lessons for future discussion.

Some people are apt to think that the law of Karma, which is one of the basic doctrines of Hinduism, is a rigid

cast-iron thing which, do what one may or can, cannot be filed through, and that human beings in its stern grip are compelled by sheer necessity, and are devoid of any free will or choice of initiative.

In fact, in their mind, Karma is synonymous with fatalism, or what is called Kismet. This is a palpable error, and the story of Dhruva, rightly understood, ought to dispel it completely. For what do we find in his case? Weighted with bad Karma, he was led to take his birth in the womb of Sunîti, and in consequence had no chance of inheriting the earthly kingdom of his father. If matters had been left to slide, this no doubt would have been the inevitable kârmic end. The existing forces, if left alone, would have resulted in his being set aside in favor of his brother. But he introduced a new and we may be sure a potent force into their midst and the play of this force at once altered the whole aspect of things. This force was no other than his masterful will—his resolute determination to attain his goal. The result shows that it is always possible to neutralise one force by another—to render nugatory bad Karma by setting up good Karma counterbalancing it. Man is not thus, as we may at first sight take him to be, hampered by a ring fence of necessity, but is after all a free agent and may, if he is only firm and resolute, be the master of his fate.

This lesson we find enforced in the story of Dhruva, both by precept and example. Recall to mind the sage counsel of his mother to Dhruva :

" Act righteously, lead a pious life, heap up good Karma, and even as water finds its own level, glory shall come to thee." Dhruva followed this advice and did what his mother counselled him to do, and the result showed that she was right. By the exercise of deliberate choice, by self-exertion and steady resolute endeavour, he succeeded not only in counteracting the bad Karma accumulated in previous births, but succeeded in achieving what proved to be the highest place in the three worlds. What an example of deliberate

effort, of mighty endeavour and supreme achievement! Here is an example which Hindu boys ought to imitate in their daily life, and whenever they feel dejected or cast down, or find their springs of action undermined by depression or supineness, they should think of the marvellous boy of antiquity, the five-year-old Dhruva, and recall to mind his mighty endeavour and wonderful achievement.

HIRENDRANATH DATTA.

——:o:——

SCIENCE JOTTINGS.

There will be a total eclipse of the Sun on May 18th.

In Mauritius the duration of totality is 3m. 35 sec. and the chances of fine weather at the time of the eclipse are very hopeful; a photoheliograph will be employed, giving pictures of the sun nearly 8 inches in diameter, while special provision will be made for securing records of the corona.

Father Cortie and other members of the Calcutta Jesuit Mission will go to Padang to observe the eclipse. There also the Thompson photoheliograph will be erected by Mr. Dyson, the photography being enlarged by a magnifier to a scale of four inches to the sun's diameter. Padang is on the west coast of Sumatra, and the duration of totality on the central line is nearly 6½ minutes, but the weather prospects are not quite so good as in Mauritius.

Messrs. Dyson and Newall will attempt to investigate the rotation of the corona, and also to obtain photographs of it in polarised light. Experts will also travel to Padang from Scotland, Washington and San Francisco and other places.

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On March 10th a dense lurid red cloud hung over the town of Palermo in Sicily, and the drops of rain that fell were like blood. The phenomenon is attributed to dust from the Sahara

de sert, blown thither by the strong Sirocco wind, but this "red rain" is not common.

***

In the last received *U. S. Monthly Weather Review*, there is an interesting note of lightning from a cloudless sky, in appearance like sheet lightning, not confined to any particular quarter of the sky. These flashes have been observed in Domenica, and other parts of the tropics.

Of rare occurrence in the United States, this phenomenon is frequently observed in the West Indies, and is attributed to the exchange of electricities between vertical currents of air, since it has always been observed in the evening, usually between seven and nine o' clock, at which time the colder currents of air are descending and setting up a vertical circulation with steep gradients. It is also at this time that the maximum electrification of the air occurs. Sometimes the lightning will be seen far out to sea, where not the least vestige of a cloud is visible.

***

A new star burst forth in the "milky way," in the constellation Perseus, in the early morning of Feb. 22nd. Its colour was at first of a bluish white, which has since changed to a reddish tinge. On the evening of Feb. 25th the star had considerably brightened, and was, in fact rather brighter than a star of the first magnitude, and is the brightest new star recorded since the year 1604. But since this date the brightness has diminished, so that on the 27th it was estimated as between the 1st and 2nd magnitude. If the reduction of brilliancy continues at the same rate, the new star will evidently be shorter lived than those to which it has most nearly approximated in luminous intensity at the maximum ; thus less time will be available for studying those changes in the spectrum which give such valuable information as to its constituents. Tycho Brahe's "New Star," in the year 1572, was visible for nearly a year and a half, and Kepler's, in 1604, for about the same period.

Astronomers are busy observing and comparing the spectra of the two "swarms" of which it is found to be composed, one, the denser, consisting of dark lines and indicating violent and rapid movement, the less dense, of brighter and broader bands, being almost at rest. Whether or not "Nova" retrogrades into a nebula, the stages of its changes will be watched with keen interest, but if it does so it will furnish a most convincing proof of the metallic nature of nebulæ.

***

In western Australia a "trap door spider" was observed to run into its hole and pull the door quickly after it. The door appeared so neat and symmetrical that special notice was taken, when it was found to be constructed of a sixpenny piece, carefully covered with the usual mud and silk thread woven by the spider, who had evidently abstracted the sixpence from the sweepings of some camp.

——:o:——

THE LAW OF KARMA.

[Some notes of a speech attacking the Law of Karma were sent to us, and as the question is of general interest it is answered here. Ed.]

The speaker on "The Hindu Theory of the Origin of Evil" has apparently failed to grasp the full meaning of Karma, as taught by Hindu Philosophers. His objections are therefore based on an erroneous conception of the doctrine. He should, ere attacking it, read some book or books which will at least give him a clear statement, if not full arguments, on the principles of Karma. He will then find that most of his objections are groundless. Our lecturer will see for himself what this Law of Karma is in its general outlines if he reads Mrs. Besant's *Karma* and *Reincarnation*, and the chapters on the same topics in the same author's *Ancient Wisdom*.

All that can be done here is to clear away a few of the misconceptions, and indicate the line along which study should be carried on in order to understand the doctrine.

Our lecturer says : " The law of Karma is no doubt a plausible theory and has grown popular because it seems to account perfectly satisfactorily for the inequalities of fortunes and misfortunes of human beings........Now this explanation can be accepted, if it be simply the result of the law of nature or the kosmic forces. But if on the other hand it be said that the rewards and punishments in this life are adjusted by God, the theory is highly objectionable................."

Now the following are apparently the thoughts underlying the above sentences :

(*a*) The law of Karma is a purely mechanical law of causal sequence.

(*b*) It has no use for, and is incompatible with, the providence of God, or an intelligent supreme Being and His guiding hand, inasmuch as the effects mechanically follow from the causes set previously.

(*c*) Nature is mechanical, or the result of " kosmic forces," following one upon another in a mechanical fashion.

(*d*) The mechanical law of Karma can apply only to such a mechanical " nature ".

(*e*) Human beings are, to a certain extent at least, free agents. Their actions are not mechanical but intelligent, and as such cannot be parts of a mechanical " nature." They are outside " nature."

(*f*) Human actions, cannot, therefore, be regulated by a mechanical law ; but their results, that is to say, rewards and punishments, can be adjusted only by an intelligent Being, who can have no use for a law which is mechanical.

Such must have been the ideas in the mind of the lecturer when he uttered the sentences quoted above. He must have considered man as apart from nature and therefore free from the law of causation ; for that is what the law of Karma is. That what he calls nature, the play-ground of " kosmic forces " is subject to this law of causation, he cannot deny. And if he must consider man as beyond the jurisdiction of

this law he must also take him away from nature Man must be a sudden and uncaused creation and not the result of natural evolution—an idea too superstitious, let us hope, to be held by any educated man in this age of science and learning. Man is part of nature, and as such is as much the result of natural evolution as anything else in the universe ; such has been the idea of the Hindus from time immemorial, and it is now held by the great scientists of Europe also.

Being part of nature, man must be subject to the same law of causation as guides and governs everything in the manifested kosmos. It is however the glory of man, that by knowing all the secrets of nature, that is to say, by being perfectly wise, he can master the law and handle it as he chooses. But when he does so, he is man made God on earth. No longer a blind slave to it, he manipulates it as its Lord and Master.

Man then is subject to the results of all his thoughts, feelings and actions—themselves results of previous causes—following one upon another in rigid sequence of cause and effect. What our lecturer calls "rewards and punishments in this life" for deeds done in the past are but inevitable consequences of obedience to and transgression of the law—as health and disease of following or disregarding the law of hygiene. They are not due to the pleasure or otherwise of a whimsical somebody seated in the seventh heaven.

But is man purely mechanical on that account—his life and destiny subject to purely mechanical laws ? Far from it. The idea of law is not opposed to that of an intelligent giver or administrator of the law. The two ideas are not only not mutually contradictory but essential to the working of nature. For amid the most hopelessly conflicting and confusing thoughts and deeds of the countless beings making up nature, it is only a Supreme Intelligence who can guide them according to definite principles or laws (no doubt laid down by Himself), giving to each exactly what he ought to get.

This however is not a point on which it should be necessary to dwell at length. For our lecturer, who believes in a God must also admit that the Being he believes to be the Lord of all follows, in all His doings, definite principles or laws —unless, of course he make of his God an unprincipled and whimsical old man. He is surely guided by a principle when He takes one man to His bosom and hurls another down into eternal hell-fire. It matters not what the principle is—whether it be a belief in a Christ or the leading of a pious and holy life. It is a law all the same and God acts according to it. Thus even a non-believer in the Law of Karma must admit, if he at all believes in a rational God, that law is essential for His working amòng men.

This admission however must needs lead all rational men to the full acceptance of the statement of the Hindu Philosopher—a statement which is supported not only with all the force of logic but has the sanction even of modern European science—that the law guiding God in His dealings with men can and must be the same law of causation which guides Him in His dealings with every other form of manifestation in the kosmos. For our lecturer, believing in God, must admit that the working of what he calls the kosmic forces—meaning thereby evidently the forces of the non-human nature—is also under the sway of a rigid law of causation. In other words he must admit that the law of rigid causation which most undeniably guides the manifestations of the sub-human nature is handled by an intelligent Being; unless he admits this, his God must be considered as impotent. And if God works through the law and the law is worked by God in lower nature, why should the human nature, also part of the universe, be an exception to this rule? Hindu sages could never believe in any such absurdities. They saw God and His working through law everywhere in the universe.

So far we have tried to shew that God and the law are not opposed to each other, and that God works through the same law of causation everywhere. For that seemed to me

to be the chief objection of the lecturer. Let us now consider some of his other objections.

He asks: "who is ultimately responsible for Karma? According to this hypothesis God is eternal. Surely is it not incongruous that he should have no power over the existence of Karma, and that his power should extend only to the distribution of its rewards and punishments?"

This is based on a misunderstanding of the meaning of the eternity of Karma. Karma is primarily the kosmic activity, or put otherwise, it is the working of God. And as the kosmic activity follows a principle, it is also the principle or law. In fact it can be shewn that law is only a mode of activity. We have no conception of law apart from some mode of work. Thus Karma may be translated either as working energy or as law. Perhaps the best translation will be "regulated and sequential activity or energy." In other words kosmic Karma is the "regulated activity of God."

Now if God is eternal, His activities are also eternal. It is however, true that His energy is sometimes potential and sometimes active. But actual or potential, kinetic or static, it continues for ever. When it is latent the universe goes to "sleep"—there is pralaya. When it is active there is renewed manifestation. This law of alternate activity and rest, or manifestation and latency, is recognised even by men of science in modern Europe. Hindus called it 'day and night" of Brahmâ.

If we understand this, we shall see how God's energy or Karma must be eternal; for it is part of Divine Nature. It is His creative power. Will our God-believing lecturer say that God's creative power is not eternal? Or that God has no control over it? He surely believes in Divine love and in its eternity. Can he say God has no control over His love? He perhaps also believes that God created the universe through love and out of love gives joys (and therefore sorrows) to his creatures. Can he not then see any reason in the statement

that God creates, or brings into manifestation, the Universe through His creative power; that He also builds the inner nature, as well as the outer surroundings of individuals, through the same creative power, which works according to a principle? For "the distribution of its (Karma's) rewards and punishments," as the lecturer puts it, means nothing but the building up of subjective nature and objective surroundings of individuals according to a definite principle.

His second objection is based on the absurd notion that there is a "justice of simple nature" and another of God, as though "simple nature" were devoid of God.

He could never have raised the third objection—that an offender should know the offence for which he is punished, but we are not conscious of offences committed in previous births—if he had taken the trouble to acquaint himself even with the latest research of leading European psychologists. He would then know that there are different strata of consciousness in man, and that what his brain forgets his subliminal consciousness firmly retains. Every experience is eternally impressed on the soul, and sufferings following from misdeeds done in the past, although now forgotten in the brain consciousness, are taken as lessons and warnings by the all retaining soul.

For an explanation of the fourth point—that wealthy men are not always good men—the speaker should read Mrs. Besant's *Karma*, already alluded to. He will then understand how it is possible for a rich man to have an evil mind.

The fifth objection—that a bad man must grow worse and worse—has also been answered in the books alluded to.

The sixth—that Karma is illusion—if made seriously, cannot be answered without going into an elaborate explanation of what are called absolute and relative truths (Paramârtha and Vyavahâra Satya).

The lecturer should clearly understand the process of reincarnation as described in the *Ancient Wisdom* of Mrs.

Besant, and he will see how futile his seventh objection is —that a man is not conscious of his past—also, it is a repetition of objection 3.

He should also know the meaning of "conscience" and "kârmic punishment" as taught by the sages of India, in order to see the answer to his eighth objection—that the proper punishment of vice is remorse, and of virtue inner delight—a true but partial statement. Mrs. Besant's *Man and His Bodies*, in addition to the other two books, should be read. "Punishment," by the way, is an awkward term and should not be used, as philosophical Hindus never believed in God's arbitrary punishment. Suffering is the inevitable and natural consequence of the disregard of law, as burning is the natural consequence of putting one's unprotected hand into the fire. And all suffering being ultimately superphysical—although much may result through the physical medium—it always tends to train the internal nature.

The ninth objection—that belief in Karma should prevent us from being helpful—shows the doctrine is not understood. On the contrary, it ought to make one more helpful. For who knows if it is not in the Karma of the suffering man that I should help him, and be the kârmic agent for putting an end to that part of his Karma? This has also been discussed in the books referred to.

Let the lecturer read some Hindu books, and see in what terms God is described. Where will he find a more loving God than in the *Bhagavad-Gîtâ*?

His tenth objection—that Karma is eternal and therefore is incompatible with the creation, preservation and destruction of the world—has already been answered in explaining the meaning of the "Eternity of Karma," and the actuality and potentiality of energy.

JAGADISH CHANDRA CHATTERJI.

HOW THE MOVEMENT GOES.

Report for April, 1901.

A few of the large donations of the month are as below :—

Collected at Tamluk	735	0	0
,, ,, Lucknow	4,510	0	0
H. H. The Maharaja Gaikwar of Baroda...	1,000	0	0
The late Sir Romesh Chandra Mittra ...	750	0	0

This last item completes the Rs. 2,000 promised by Sir Romesh, and partly paid by himself during his lifetime and partly by his son.

These items have enabled the Committee to complete, as sympathisers will be glad to learn, the first lakh in G. P. Notes. It is understood that the late Judge Gadgil of Baroda has left Rs. 10,000 to the College in his will, and that the sum will be shortly paid over by the executors.

The well in the Boarding-House is progressing; nearly a third of the brick-work has been completed. The dis-mantling of some old unroofed arches and weak walls and tiling has also been commenced, preparatory to erecting the new Buildings. Babu Asutosh Banerji has very kindly consented to act as Honorary Engineer and supervise the completion of the Boarding-House Buildings during the next six or seven months, which he intends to spend in Benares.

The reason for closing the School and College early this year, from the 1st of April, has been explained elsewhere.

A very valuable present of books, 375 in number, being a complete set of the Hindi and Samskrit publications of the Nawal Kishore Press, has been added to the College Library by the generosity of the present Proprietor, Munshi Prag Narain Bhargava.

It appears that some of our readers find a difficulty in understanding the accounts published periodically: it may be explained here briefly for their use that under the orders of the Board the accounts have been divided into two heads, Capital and Income, the former dealing with items representing the permanent property of the College, and the latter with current items which leave behind no permanent property in the possession of the College.

The undersigned will be absent from Benares during May 1901 and the subsequent two or three months, in Punjab and Kashmir, with the President of the Board on business mainly connected with the College. During his absence, the office generally and the accounts department specially will be in the charge of the Financial Secretary, Rao Saheb Venayak Rao Paindsay. Business and correspondence will also be disposed of from time to time by Babu Upendranath Basu, the Vice-President, and by such other

members of the Managing Committee (chiefly Babu Govinda Das, and Babu Kali Charan Mittra) as may happen to be present in the office for the day. Matters requiring to be dealt with personally by the President or the undersigned will be forwarded to them for disposal: otherwise all the work will be carried on from the office at Benares as usual.

BHAGAVAN DAS.

THE CENTRAL HINDU COLLEGE, DEBATING SOCIETY.

A meeting of the above Society was held on the 17th March. Hari Narayan Paranjpey Esq., B. A., was in the chair. Pandit Baidya Nath Jhah read his essay on 'Town life and country life,' the subject selected for the day. He preferred country life to town life. But Babu Ramesh Chandra Mitra opposed him. Then the other members followed him. At last the President summed up the speeches of the members in a good and attractive speech.

Another meeting was held on the 27th March. Mrs. A. C. Lloyd in the chair. Babu Keshab Chandra Choudhri and Mr. K. G. Patanker were elected members of the society. B. Kshitish Chandra Chakerbutty opened the debate and spoke on "History and Mathematics." He spoke in favour of Mathematics, while Mr. P. Vankatappiah opposed him. Mr. Brooks delivered an interesting and impressive speech. Mrs. Lloyd expressed her approval of the Society, and encouraged the members.

Pt. Hari Krishna Thattey delivered a presidential speech on "Mind" in the meeting held on the 31st March. Babu Rebati Charan Banerji and Mr. Ambar Nath were elected members of the Society. The meetings are suspended till the College re-opens.

JYOTISH CHANDRA CHOUDHURI.

THE HINDU DEBATING ASSOCIATION,

JAUNPUR.

The association was formed by the students on the 31st March, 1901, by the endeavours of Babu Ram Das Gour, (a student of the Central Hindu college) who completed the formation of the rules and regulations in the next meeting of the 7th April: "Public-speaking and essay-writing" was the subject of the day. Babu Bahadur Lal and Babu Ram Das Gour delivered interesting lectures in the first and second meetings.

The association next met on the 14th April and the business of the day began, after the Stotras were recited as usual. The essays and speeches discussed "Union and Self-help." Babu Hira Lal, the President was in the chair. Babu Raghubir Sahaya is the vice-president and Babu Raj Bahadur Lal, the Assistant Secretary. The objects of the association and its Rules and Regulations are exactly as those of the Central Hindu College Debating Society, which is adopted as a model, The association therefore, claims the help of that society in this respect.

BALGOVIND LAL.

PUZZLE PAGE.

Junior Puzzles.

4. There were five brothers. The eldest sent the others, one by one, to fetch some water. None of them returned. At last the eldest himself went, and found his four brothers lying dead on the ground, having disregarded a warning not to drink until certain questions had been answered. Who were the brothers? Who said the warning? And what is the end of the story? *20 marks.*

5. What does Bhîshma give as "the forms of truth"? *12 marks.*

6. Tell, in not more than twenty-five lines, what you know about Sâvitrî. *20 marks.*

Senior Puzzles.

4. Translate and *explain* the following shloka:

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥

20 marks.

5. Write a twenty-five line summary of the article on "The worship of the Gods" in the April number. *20 marks.*

6. Why does Vishnu carry the conch, the discus, and the lotus? *20 marks.*

Junior Puzzles.

Answers. 1.—Râma and Bharata, sons of Dasharatha, Kaushalyâ and Kaikeyî. The story of Bharata going to the forest, and returning with his brother's sandals, *15 marks.* 2.—Vishvâmitra. *6 marks.* 3.—The mongoose at the sacrifice of Yudhisthira. *Mahâbhârata*, Ashvamedha Parva, §§ 88-92. *30 marks.*

M. M. B. 10 marks.

Senior Puzzles.

Answers. 1.—It must be thrown up in the air at an angle of 45.° *20 marks.* 2.—See *Bhagavad-Gîtâ*, IV. 8. The reference is to Avatâras, and this was the explanation required, not a mere translation of the shloka. *20 marks.* 3.—*20 marks.* P. P. S. 25. R. P. 25., H. B. V. 26. (You must write on one side of paper only, and give your age. *See rules.* And your name is not clearly written; I am not sure if the last initial should be V. or T.) N. M. S. 10. (You must try to write better English, and to get your magazine earlier.) G. N. 16. (English very good; it is a pity you did not answer the other questions.) S. R. G. 10. L. D. 25.

Answers may, in future, *be posted* on the 10th of the month.

To Correspondents.—P. P. S. Leaving out the "Shrî" was a mistake. On the title-page of the book, already printed, the title is given in the form you wish. V. R. D. Answers sent by a grown-up person in the name of boys are not accepted. Please read the Rules.

List of Donors to the C. H. College for January, February and March, 1901. (This does not include monthly subscribers.

	Rs.	A.	P.
AHMADANAGAR.			
Triambak Krishna Joshi Esq. ...	100	0	0
ALIGARH.			
Aghore Nath Mukerji, Babu ...	11	0	0
Ahmadali Khan, Mr. ...	10	0	0
Ambika Ch. Mukerji, Babu ...	10	0	0
Durlabh Ch. Banerji, Babu ...	10	0	0
Humphries Esq. C. S., E., de. Mr.	50	0	0
Jagat Narayan B., M. A. ...	5	0	0
Jawahir Narayan Pandit ...	5	0	0
Kali Charan Mukerji, Babu ...	10	0	0
Narain Das Mukerji, Babu ...	10	0	0
Settlement Office Staff ...	35	0	0
Shankar Lal Mathur, Babu ...	10	0	0
ALLAHABAD.			
Mahadev Prasad Acharya Pt. ...	4	15	9
Sale of Cards and petty donations.	21	0	0
AMRAOTI.			
—Chitnis Esq. ...	22	0	0
BAREILLY.			
Dayanarayan, Mrs.	5	0	0
Sale of Cards ...	17	8	0
Shama Charan De Esq. (Professor).	10	0	0
BENARES.			
Anonymous ...	500	0	0
"A thank-offering."	750	0	0
Pursotam Das, B.	10	0	0
Sale of Cards and petty donations.	16	4	0
Venayak Rao Paindsay, Rao Saheb ...	200	0	0
BHAGALPUR.			
A Hindu to the memory of India's beloved Empress ...	108	0	0
Rajendranath Majumdar, Babu ...	10	0	0
BHAVNAGAR.			
Anantrai Nathji, Dr. ...	1200	0	0
Bhaskar Rao Vithal Das Esq. ...	20	0	0
Champak Lal Manik Lal Esq. ...	15	0	0
Framji K. Esq. ...	10	0	0
F. T. S. ...	10	0	0
Girija Prasad Hari Pd. Desai Esq.	25	0	0
Gulabrai Govindram Esq. ...	15	0	0
Haribhai Bije Sankar Esq. ...	50	0	0
Laloobhai Samal Das Mehta Esq.	50	0	0
Mahipatram Govindram, Dr. ...	25	0	0
Motibhai Sambhu Pd. Oza Esq. ...	50	0	0
Prabha Shankar, Gauri Shankar Esq. ...	150	0	0
Sakar Lal Sanai Lal Esq. ...	15	0	0
Sham Pd. Hari Pd. Desai Esq. ...	25	0	0
BOMBAY.			
Kolatker G. P. Esq. ...	5	0	0

	Rs.	A.	P.
Mulchand Kapur, Lala ...	5	0	0
CALCUTTA.			
Bengal T. S. ...	24	8	0
Ramesh Ch. Mitra, Sir, The late ...	750	0	0
Sarat Chandra De, Babu ...	5	0	0
CANARA (*south*) **MANGALORE.**			
Babu Rao M. Esq.	100	0	0
Jivaji Rao Esq. of Puttur ...	15	0	0
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CAWNPORE.			
Kundan Lal Pt. ...	100	0	0
Petty donation ...	3	0	0
Pirthi Nath, Pt. ...	100	0	0
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Gopal Rao Pantulu, T., B. A. Rao Bahadur ...	10	0	0
Petty donation ...	2	0	0
Raghava Rao Puntulu, L. S., B. A.	5	0	0
GAUHATI.			
Annada Pd. Ghosh, Babu ...	6	0	0
Bhuban Ram Das, Babu ...	5	0	0
Chandra Kumar Mukerji, Babu.	5	0	0
Kali Charan Sen, Babu ...	5	0	0
Kunj Behari Banerji, Babu ...	5	0	0
Petty donations ...	5	0	0
Robertson, W. R. Esq. ...	5	0	0
Sarat Ch. Mukerji, Babu ...	6	0	0
GORAKHPUR.			
Ajodhya Das Esq. B. A. Bar-at-law.	25	0	0
Audh Narayan Singh, Babu ...	29	10	0
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GYA.			
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Lokaisi Tricamji Suzwal Esq. ...	10	0	0
KARNOOL.			
Avadhani V. V. T. Esq. ...	40	0	0
KHAIRPUR.			
Natha Singh Esq.	10	0	0

	Rs.	A.	P.
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LUCKNOW.			
Ganga Pd. Verma Esq. (per) ...	500	0	0
Petty donation ...	0	3	6
MADRAS.			
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Sowcar Lodd Krishna Das Balmukandas Avl.	1000	0	0
MADURA.			
Narayan Swami Iyer, Esq. M. S.	50	0	0
Ramaswami Iyer Esq. V. ...	5	0	0
Rangaswami Iyer Esq. A. ...	5	0	0
Subramania Iyer Esq. E. S. ...	5	0	0
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Har Prasad, Babu of Hapur ...	100	0	0
MIRZAPORE.			
Badri Pd. Bhargava, Babu ...	5	0	0
MORADABAD.			
Horsemen and Soldiers ...	30	4	0
Petty donations ...	5	4	0
NAGPUR.			
Narsingh Prasad, Seth ...	15	0	0
RAJKOT.			
S. N. Pandit Esq. Bar-at-law ...	14600	0	0
SAUGOR.			
Manohar Lal Lala.	5	0	0

	Rs.	A.	P.
Nandkishore Lala, Rai Bahadur ...	10	0	0
SITAPUR.			
Kewal Krishna B. A., Babu ...	21	0	0
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Lakshmi Chand Dharshi Esq. ...	25	0	0
Saipatrai Hakumat Rai, Esq. ...	5	0	0
SYLHET.			
Petty donations from Habiganj.	20	0	0
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Durga Ram Bose, Babu ...	10	0	0
Das Family ...	10	0	0
Girish Chandra Babu ...	10	0	0
Gopi Nath Maiti Babu ...	25	0	0
Hindu lady A. ...	15	0	0
Ishwar Paramanik Babu ...	10	0	0
Kumar Bahadur, of Maishadal ...	1000	0	0
Khirode Nath Sinha, Babu ...	10	0	0

	Rs.	A.	P.
Nando Lal De, Babu ...	10	0	0
Officers of 1st Munsif's Court.	11	0	0
Petty donation from Pingla ...	2	0	0
Police Officers ...	30	0	0
Raja Surendra Narain Roy, ...	140	0	0
Raja of Moyna ...	30	0	0
Rajani Nath Ghosh, Babu ...	10	0	0
Sirish Ch. Ghosh, Babu ...	10	0	0
Sasibhusan Mukerji, Babu ...	10	0	0
Sib Chandra Banerji, Babu ...	10	0	0
Sitaram Karmakar, Babu ...	35	0	0
Sripati Charan Bose, Babu ...	10	0	0
Satkori Ganguli, Babu ...	9	0	0
Taundra Nath Chatterji, Babu.	15	0	0
Taraprasanna Banerji, Babu ...	10	0	0
Umanath Ghosal, Babu ...	10	0	0
Upendranath Chandra, Babu ...	25	0	0
TINNEVELLY.			
A. Nilkantha Sastry Esq. ...	5	0	0
TOUNGOO (BURMA).			
Govindswami Esq.	10	0	0
Jiwan Lal, Babu.	5	0	0
Petty donation ...	1	0	0
VIZAGAPATAM.			
Petty donations from Rajjam ...	10	0	0

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR FEBRUARY, 1901.

CAPITAL ACCOUNT.

RECEIPTS.

				Rs.	As.	P.
Balance of last month.				8,619	1	8
Donations :—						
General	15383	4	0			
Prize Fund	500	0	0			
Miscellaneous :—						
Discount on G. P. Notes ...	688	8	0	1,6571	12	0
Total Rs.				25,190	13	8

EXPENDITURE.

				Rs.	As.	P.
Apparatus.	11	1	0			
Furniture.	70	14	0			
Building Account.	2156	15	9			
Boarding House Building.	22	2	0			
Investment ...	15000	0	0			
Books and Magazines,	11	12	0	17,272	12	9
* Balance ...				7,918	0	11
Total Rs.				25,190	13	8

INCOME ACCOUNT.

				Rs.	As.	P.
Balance of last month.				2,592	13	8
Subscriptions.	703	0	0			
Fees and Fines ...	88	4	0			
Game fees	5	15	0			
Miscellaneous ...	7	6	7			
Advances:—						
Imprest ...	0	0	0			
Other ...	1558	15	0	2,363	8	7
Total Rs.				4,956	6	3

				Rs.	As.	P.
Salaries ...	1215	14	9			
Miscellaneous,	182	15	4			
Chemicals ...	4	4	0			
Stationery and Printing ...	93	10	9			
Book-binding,	1	0	0			
Postage and Telegram ...	9	0	0			
Stable account	25	4	0			
House Rent...	35	0	0			
Advances :—						
Imprest ...	0	0	0			
Other ...	49	0	0			
Gymnasium,	164	12	0	1,780	12	10
Balance* ...				3,175	9	5
Total Rs. ...				4,956	6	3

	Rs.	As.	P.
* Total of both balances.	11,093	10	4
In the Bank of Bengal...	7,193	13	8
In the College chest ...	3,899	12	8

N. B.—Investment in G. P. Notes :—General Rs. 87,000
Do :—N. P. H. P. B. M. Prize fund " 6,000
Total Rs. 93,000

BENARES: }
March 1901. }

BHAGAVAN DAS,
Secretary.

—:o:—

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR MARCH, 1901.

Capital Account.

Receipts.

				Rs.	As.	P.
Balance of last month.				7,918	0	11
Donations :—						
General.	2,333	6	0			
Prize fund	1,700	0	0			
Miscellaneous :—						
Discount on G.P. notes...	256	4	0	4,289	10	0
Total Rs.				12,207	10	11

Expenditure.

				Rs.	As.	P.
Building Account...	399	1	6			
Furniture...	367	13	0			
Boarding House Buildings.	22	14	6			
Books and Magazines.	25	8	0			
Apparatus...	151	1	0			
Investment ...	7,100	0	0	8,066	6	0
Balance ...				4,141	4	11
Total Rs.				12,207	10	11

Income Account.

Receipts.

				Rs.	As.	P.
Balance of last month.				3,175	9	5
Subscriptions...	909	2	0			
Scholarships	102	0	0			
Fees ...	261	14	0			
Game Fees and Prizes	72	12	0			
Suspense Account...	30	10	0			
Miscellaneous	11	12	0	1,388	2	0
Total Rs.				4,563	11	5

Expenditure.

				Rs.	As.	P.
Salaries ...	1261	3	6			
Stationery and printing ...	741	0	3			
Postage etc.	63	13	3			
Miscellaneous,	128	2	7			
Advances :—						
Imprest ...	0	0	0			
Other ...	50	0	0			
Game expenses ...	78	12	0			
Chemicals ...	2	4	0			
Suspense Account ...	168	7	0			
Stables ...	25	2	3			
House Rent ...	35	0	0	2,553	12	10
Balance ...				2,009	14	7
Total Rs. ...				4,563	11	5

N. B.—Investment in G. P. Notes :—General Rs. 92,269
Prize funds. „ 7,831
Total Rs. 100,100

Details of Balances.

		Rs.	As.	P.
With the Bank	... ...	1,371	4	1
In the Chest	... ...	4,779	15	5
Total Rs.	...	6,151	3	6

Benares : *April, 1901.*

Bhagavan Das,
Secretary,

—:o:—

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REGISTERED NUMBER A 146.

THE

CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | JUNE 1st, 1901. | No. 6.

CONTENTS.

BENARES:

CENTRAL HINDU COLLEGE.

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———:o:———

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THE
CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | JUNE 1st, 1901. | No. 6.

IN THE CROW'S NEST.

Much attention has been turned to Russia during the last few months, in consequence of the many troubles that have arisen in her Universities, troubles in which many promising young lives have been cut short, and thousands have been blighted.

* * *

The ordinary University life in Russia is surrounded with minute restrictions that make it more like the life of a prisoner than that of a student entering manhood. The young men are treated like small children, and are perpetually watched; and though they are from nineteen years old to three or four and twenty, they are not allowed to enter a confectioner's shop or any place of amusement, unless accompanied by a parent or guardian.

* * *

Eager and enthusiastic, like most youths, they take a lively interest in public affairs, and sympathise very keenly with the sufferings of the artisans and peasantry, ground under the iron heel of Russian bureaucracy. Hence troubles in the Universities and troubles in the working population tend to aggravate each other, and the unwisdom of the authorities often stirs boyish discontent into bloody tumult. Lately a meeting of students, gathered to petition the University heads for some very reasonable relaxations and indulgences, was set upon by the Cossacks, the Russian cavalry, armed with swords and knouts—a very heavy whip with long leathern lash. The students were in a hall and could not

escape, and the Cossacks rode in among them, lashing out with their knouts and felling them to the ground as they ran hither and thither. One woman student, only sixteen years of age, was struck senseless and dragged about by her long hair.

***

Then things grew into armed tumult and rioting, the workmen taking part in the disturbances, and one University town after another became a scene of disorder, until thousands of youths have been imprisoned or expelled, and their comrades, who have escaped punishment, are angry and sore at heart over the cruelties inflicted. It is a sad comment on Russian methods of rule that the young are so often driven into rebellion, and that the flower of her adult population have been exiled into Siberia for political reasons, or have sought safety and protection in England, France and Switzerland.

***

It is not only political liberty that is denied, but all religious freedom is also refused. Count Tolstoi who has recently been excomunicated lately wrote to the Tsar: "Thousands of the best Russians, sincerely religious people, and therefore such as constitute the chief strength of every nation, have been already ruined, or are being ruined in prison and in banishment." He mentions over 20,000 people who are seeking to fly from Russia in order to escape cruel religious persecution. In this matter Russia is far behind all other civilised nations, and offers a painful contrast to the religious freedom to which we are accustomed here under British rule.

***

An interesting account of a Bengali lady who is now lying in a state of suspended animation has appeared in the *Murshidabad Hitaishi.* The lady is named Mokhada Sundari; she is a Kayastha by caste, and has been a widow for nineteen years. She is living with her nephew, Dr. Dinobandhu Palit, of Raghunathpur, near Jalangi, in the Murshidabad

District. She has been remarkable, it is stated, for her piety, her austerity of life and her truthfulness, and has been much given to prolonged fasts, plunged in deep meditation. On one occasion her meditation lasted for eleven days without a break. For some time past she lived on a quarter of a seer of milk and a little water daily, and since last Áshârḍha, (July) she has only taken Gungâ-water. Her teacher told Dr. Dinobandhu that on the 5th of Mâgh (January) she would apparently die—really go into Samâdhi—and her body must be carefully locked away in a room. On Mâgh 5th, she accordingly went into Samâdhi, and on the 29th the door of the room in which her body lay was locked. It was opened on the 1st of Chaitra, a month later, in the presence of a large crowd. The face, which had been covered, was found uncovered, and the head turned; the hair, which had been streaked with white, had become quite black, but the body was shrivelled. According to her preceptor, Mokhada Sundarî will not return to her body for another three months.

***

Such cases of prolonged Samâdhi are rare, but by no means unknown in India. Some well-attested instances may be found that have occured since the English came to India.

***

We have to thank the *Kayastha Samachar* for a very kindly notice of our Magazine. The Editor speaks of it as "a bright little Magazine for Students," and proceeds: "It is really a capital monthly journal for our boys, well-calculated to interest and instruct them, and to teach them lessons of sound morality, religion and citizenship........Now that the *Allahabad University Magazine* has, to our great regret, ceased to exist, we shall be glad to see the *Hindu College Magazine*—which and the *Samachar* are the only two English monthlies now published in these provinces—taking its place as the chief educational magazine and review in Upper India." This is a hope that we should all like to see fulfilled;

but hopes are only realised when we work hard to turn them into facts. We have now well over three thousand subscribers, but we want five thousand to enable us to add another twelve pages to our Magazine. Suppose every boy tries to send up one name of a new subscriber during his holidays. That would not be very hard work, but it would lift our Magazine into an assured position, and we might begin our seventh month with forty pages instead of twenty-eight.

***

The Order of the Golden Chain has become so popular that there are already nearly five hundred members in it in India, and more are coming in every day. Grown up people are complaining that they are not admitted as members, but the Order is only meant for boys and girls, to train them up into nobly thinking, nobly speaking, nobly acting, men and women. When it has done that, it has done its work. There are plenty of societies for "grown-ups"; this is just one Society to help the young ones.

***

His Highness the Raja of Faridkote, in becoming one of the Patrons of the College, has endowed a Samskrit Chair to be called "The Balbir, Faridkote Samskrit Chair, carrying with it Rs. 100 a month. In the order giving the endowment, His Highness further desires that the Board of Trustees will undertake the direction of the education given in the Faridkote State. His Highness of Faridkote thus sets a noble example, which we trust other reigning Chiefs will imitate. His Highness the Maharaja of Kashmir" it is known to our readers, is giving the College Rs. 500 a month, and His Highness the Maharaja of Benares has given the land on which the College stands, and a beautiful building. This is all as it should be, for it is the duty of Indian Princes to protect and nourish their religion, and thus set an example of piety and generosity.

IN DEFENCE OF HINDUISM.

IV. Shrî Krishna.

[*Boys are invited to send to the Editor questions that they would like dealt with in this series of articles.*]

Those who most attract the human heart in love are usually those who are also most hated, and there is perhaps no more striking example of this than Kṛiṣhṇa, the blessed. How He was adored when He lived on earth as child and man, by His parents, by Gopas and Gopîs, and the Pâṇḍavas; how He was hated by Kamsa, and Shishupâla, and Duryodhana? And what name has been dearer than His since His time to myriads of human hearts in India, to old and young, to men and women? And what name has been more blasphemed and outraged by the ignorant and the foolish, during late years when spirituality has been fading away?

The Western Shrî Kṛiṣhṇa, the Blessed Christ, had much the same fate during His life on earth and since; His mother, and His disciples, and several gentle and loving women adored Him, but the leaders of the people hated Him so much that they murdered Him. And since then myriads have loved Him better than any one on earth, while others have hated Him and have called Him very foul names.

There are many very striking points of resemblance between these two Divine Teachers of the East and the West, the Hindu and the Hebrew, as told in Their histories. Christ was, of course, Himself an Eastern, but His teaching has spread chiefly over the West; He was sent specially for the benefit of the western nations, the eastern having already had their Divine Teachers, from whom they had learned the same things as the western nations learned from Christ. The Hindus had had Manu, and Râma Chandra and Shrî Kṛiṣhṇa, and quite a crowd of Ṛiṣhis, who had told them a great deal more than they are able to practise, and told it in such beautiful words, that no later teacher has been

able to improve on them. The Chinese had had Laotze, a Teacher wonderful in His deep wisdom and all—embracing tenderness, and also—with the Japanese, and Siamese, and Burmese, and Sinhalese, and Thibetans—had sat at the feet of that marvel of wisdom and compassion, the Lord Buddha, and needed no other spiritual Guide. The Persians had had Zarathustra, son of the Fire, and required no other Illuminator. But the young world of the West needed a Divine Man to instruct it, and that man was sent in Christ.

The followers of all these great and holy Teachers ought to love each other as brothers, as do the Teachers Themselves; but alas! human love, until it becomes spiritualised, is very jealous and exclusive, and wants to make its own object unique, standing alone, high above all others and approached by none. And so the worshipper of Shrî Kṛishṇa feels a great contempt for other peoples, and calls them Mlechchhas; and the worshipper of the Lord Buddha says there are no Holy Ones outside the Sangha; and the Christian says that no one can be saved without his Christ; and the followers of the great and holy Prophet Muhammad, sent to Arabia and Syria in later days, are no whit behind the adherents of older religions in pride, but call them all "unbelieving dogs." Thus "they bite and devour one another," and use the blessed Names as bullets to pierce human hearts. As the religion of the Hindus is the oldest, Hindus should set the good example of love and respect for others, and no Hindu boy should ever allow himself to use contemptuous terms applied to people of other creeds and races. A man's greatness is shewn by the breadth of his love, and not by the height of his pride.

It is said above that there are many striking points of resemblance between Shrî Kṛishṇa and the Blessed Christ as told in Their biographies. There is a reason for this. The lives of the Holy Ones are not as the lives of common men; the events of Their lives have a universal meaning, shewing out facts in external nature and in the evolution of

the human soul, which are always and everywhere true. And when wise men write Their lives, they bring out especially the more important of these facts, and they often lay more stress on the universal truth that an action was meant to teach than on the actual details of the action; and this confuses unspiritual and ignorant readers in later times, so that they blaspheme the Blessed Ones for the very actions that are most full of deep instruction. Both Shrî Krishṇa and the Blessed Christ have suffered much in this way

Now for some of the points of resemblance: Both had Mothers remarkable for purity and deep piety, who suffered ill-usage for the sake of the unborn Child, but were protected by celestial interference. The birth of both was foretold, and the king of the land in which each was born tried in vain to murder the Divine Child. Both were very wise as Children. Both became Teachers of sublime morality as Men. Both restored to life one apparently dead, in each case "the only son of his mother and she was a widow," and performed many other so called "miracles," such as feeding a great crowd with a few scraps of food. Both washed the feet of men, in sweet humility. The life of both ended in apparent disaster and gloom. Both rose triumphantly "into heaven," after the physical death. In fact, the outline of the story, as told in the sacred books, *is the same.*

Though Shrî Krishṇa came into the world long before the Blessed Christ, you must not make the common mistake of thinking that the later Christian story was copied from the earliar Hindu one. These great Beings live out *the same story*, modified by the needs and conditions of Their time on earth, but They do not copy from each other, any more than two painters who paint the same mountain copy each other's pictures.

ANNIE BESANT.

(To be continued)

RÁJÁ AND ASCETIC.

Once upon a dark wintry night an Avadhûta was wandering through the streets of a large Indian town. Having nothing to protect himself against the shafts of cold, he entered a Bhâd (a kiln where paddy is fried), and passed the night, in perfect happiness.

As he was coming out of the strange sheltering-place, early in the morning, the Râjâ of the town, who was out on a hunting expedition, happened to see his smeared face, and taking him for some stray vagabond, asked him, in a stern sarcastic tone, how the night had passed with him.

"Some of it as quickly as with you, O King," answered the Avadhûta, "and the rest much more happily than with you," continued he.

The Râjâ was naturally surprised at this most unexpected reply, and demanded an intelligent explanation of the seemingly ambiguous utterance.

"Wonder not, O mighty king," said the Avadhûta; "for when sweet slumber closed our eyelids, our happiness was equal: you on a soft luxurious couch and I on the bare hard ground were both oblivious of our external environments, while deep slumber, the twin sister of Death, had her full sway over us. But when awake, I meditated, and passed the quiet and happy moments in Dhyâna, quite contented and desireless as I am. You, on the other hand, with a thousand and one cares and anxieties howling around you, passed the long long waking hours in restless agony, encircled by the bristling array of brutal passions, as you ever are. Thus it is, O haughty king, that I am both equal to and greater than you, in point of happiness."

The proud king fell prostrate at the feet of the high-souled Avadhûta, learning the priceless lesson that real happiness does not consist in the multiplication of desires, but in the eradication of them all.

A HINDU WELL-WISHER.

THE ROYAL LIBRARY AT NINEVEH.

It was what is called a "strange co-incidence," that the discovery of the winged bulls, colossal figures and bas—reliefs covered with cuneiform inscriptions by Sir H. Layard should have been followed by the un-earthing among the mines of the Assyrian Palace of the means whereby all the newly found treasures could be authoritatively deciphered, namely a large collection of tiles made of baked clay, and inscribed with minutely written lists of cuneiform signs arranged on a definite plan of lists of words and phrases and of connected narratives —thousands, in fact, of tablets and fragments of tablets, forming the basis of the whole superstructure of Assyriology, so carefully worked out by Rawlinson, Norris and Hincks.

We know now, for a certainty, that at the close of the eighth century B. C., Sargon, King of Assyria possessed a few tablets, concerning the affairs of his Kingdom, and that to these his successors Sennacherib (B. C. 705 to 681) and Esar Haddon (B. C. 681 to 668) added more, thus forming the nucleus of the Royal Library at Nineveh. But the greatest literary King of Assyria was Ashurbanipal, to whom the world is indebted for whatever is known of the Assyrian and Sumerian languages; for he carefully collected the materials for both learning and teaching them. The evidences of this are the important remains of syllabaries, signlists, vocabularies, etc., compiled by his order. He had copies made of the literature of the mighty Sumerian people, arranged interlinearly with Assyrian translations.

The difficulty of deciphering these most valuable tiles lies in the fact that broken fragments of the same tile have been found by as many as four discoverers, and they have to be pieced together with the utmost care and patience.

From this brief account the value to students may be gauged of the new catalogue, in five volumes, just published

by Dr. Bezold, Professor of Assyriology in the University of Heidelberg, containing complete lists and descriptions of the cuneiform tablets and fragments, together with twelve excellent plates, in which a selection of these has been reproduced by a photographic process.

Ashurbanipal's great Library contains the large authentic official annals drawn up under the personal supervision of the high officials of the King, giving very full accounts of the military expeditions and building operations of the Kings above mentioned, with their letters, despatches and reports.

A very large number of tablets deals with Astrology, Omens, and Magical formulæ, shewing that the Assyrian Religion not only expressed lofty spiritual conceptions in large numbers of prayers, but also possessed practical magic knowledge of an advanced kind—a fact often stated by occultists.

His belief that heaven and earth were peopled by superhuman beings who took an active part in the affairs of men, did not prevent the Assyrian from being one of the most successful of soldiers, though some modern people foolishly imagine that belief in the invisible worlds makes a man a coward in the visible.

These explorations are adding to the mass of evidence already existing of the splendid civilisations that existed in Asia while Europe was peopled by barbarians, and should teach lessons of humility to the young nations of to-day.

A. C. Lloyd.

The activity of Nature is for the purpose of the liberation of Soul. *Sânkhya Kârikâ*,—Sutra 57.

Everything in heaven and earth aims only at this—that the Soul may know itself, may make itself its object, and close together with itself. Hegel.

INDIAN HEROES.

What is a hero? Perhaps one of the finest definitions of a hero is contained in the words spoken by the Goddess of wisdom to Perseus, the Greek hero. Students who were in the Entrance class two years ago and who were studying that delightful book, Kingsley's *Heroes*, will probably remember the passage that I mean. It is that in which the Goddess tells the hero, that men are of two kinds; that to the one kind she has given souls of clay, and that men of this kind are content with common things, while to the other she has given souls of fire, and those endued with a soul of fire are ever seeking to do noble deeds, to accomplish difficult enterprises.

Such a "soul of fire" is a hero, and the flame with which the soul burns is fearlessness.

Think for a moment of all the stories you have ever heard of heroes, no matter in what part of the world they have lived, and you will find that, however much the characters of these heroes may differ in other respects, yet in this one point they all agree. All have in some form or another the quality of fearlessness. In some it shows itself as valour, and then leads men to seek military glory; in some as daring, and then we have the great explorers and discoverers of new countries; in some it comes forth as endurance, and we have the stories of great devotees, of some who have died for what they thought was the Truth, of others who have lived and borne all kinds of bodily ills from which other men shrink, for the sake of that which they held to be the Truth. In whatever form it may present itself, fearlessness is the flame of the "soul of fire," and the soul without that flame is a "soul of clay."

Not "all souls of fire" burn with equal brightness; some burn brightly only at intervals, and for the rest of the time the flame is dull and low; still it is there, only wanting to be fanned into a brilliant blaze, and to flash out once more into some great deed. Some "souls of fire" are always bright,

and they give light to the world ; such souls are either approaching God or have become God, and so burn with the flame of God ; of such a kind was the hero of the *Râmâyaṇa.*

Now there is another definition that I want to suggest to you. Think this time, of an Indian book. Turn to the Second Discourse of the *Bhagavad-Gîtâ.* Do you remember how Shrî Kṛishṇa described the dejection and apparent cowardice of Arjuna, how He called it "un-Aryan."? That is the word that we are going to use for our next definition ; everything that belongs to cowardice, that is the opposite of fearlessness, is *un-Aryan.* Thus a hero is an Áryan. Now look at the cards that many of you who are students of the C. H. C. possess, those on which is printed a list of Áryan Morals and Duties ; and if you examine that list carefully, you will see that in order to follow out the rules of conduct stated there, only one thing is required, and that one thing is fearlessness. If you have that everything else follows.

Think a minute, and you will see that it is so ; each of the rules there laid down is only broken when you fear something. Fearlessness in the pursuit of knowledge brings forth Wisdom and Truth ; fearlessness as to what you shall lose or gain brings forth Reverence and Courtesy ; fearlessness with regard to your body brings forth Bravery ; fearlessness in the moral nature brings forth Courage ; and so we could go on through the whole list, and in every case we should find that fearlessness is both the foundation and the crowning pinnacle of Áryan morality.

During the next few months we are going to consider some of the stories concerning Indian heroes, and see where fearlessness showed itself forth in them ; and so looking at them we shall see examples which we may copy in our life at College, in our work, or on the playground, for although it is true that we shall not have to meet and strive with the elephants, the wild beasts, the Râkshasas, and all the other difficulties that some of our heroes met with, yet we too have our difficulties to conquer, our elephants and our Râkshasas to con-

tend with, which are just as difficult for us to meet, which present just the same temptations to failure and despair, and which, if conquered, call out in us just the same qualities as the others did in the heroes of old. For just as Hanumân told Bhîma that his body existed always through the ages, but that he adopted a form according to the requirements of the age, so too the same difficulties exist always whatever may be the age, though in outward appearance they conform to the age; and just as the fearlessness which Bhîma possessed, joined to the love he had for Draupadî, the Beautiful One, brought forth the virtue of devotion which enabled him to win the celestial lotuses in spite of the many difficulties in his way, so too in this age, dark though it may be, if we posses fearlessness, and join to it the love we bear for India, our Beautiful One, then will be born the devotion which shall make us win for her again the garland of celestial lotuses that she used to wear in the days of old. And this brings us to our first story of:—

How Bhîma Won the Celestial Lotuses.

Now Yudhisthira, together with Draupadî and his brothers, came in their exile to the hermitage of Nara and Nârâyaṇa, and as it was an exceedingly pleasant spot, inhabited by holy men from whom they had received a ready welcome, they stayed for some time and refreshed themselves after their many troubles.

On a certain day, it happened that suddenly there arose a high wind from the north-east, which brought with it a celestial lotus of a thousand petals, fair with an unearthly beauty, shining with the glory of the sun.

Draupadî saw the beautiful flower brought by the wind, and going to where it had fallen on the ground picked it up. She was delighted with its fragrance and turning to Bhîma who stood near, she said: "See, O Bhîma, this beautiful flower; its fragrance gladdeneth my heart; I will give it to Yudhishṭhira." Now as she smelt it she began ardently to desire to

obtain others also like it ; so again she turned to Bhîma, and looking at him, said : " Dost thou love me, Bhîma ? if thou lovest me, show thy love for me by seeking the place where such lotuses grow ; then, when thou hast found the place, bring a great store to me, so that I may take them to our hermitage." Then she left him, taking the lotus to Yudhiṣṭhira.

Now Bhîma was of all men the strongest, and being full of devotion for the beautiful Draupadî, and fearing nothing, set out on his quest in the direction from which the wind had brought the lotus, taking with him his far-famed mace. He came to the wonderful mountain Gandhamâdana and began to ascend its slopes. Of all places on the earth this mountain was of the fairest. Beings of many kinds, celestial and terrestrial, visible to mortal eyes, inhabited it. Beautiful flowers and luxuriant vegetation covered its slopes. Every kind of pleasant retreats, shady caverns, waving groves and leaping cascades, were there to tempt the traveller to turn aside from his quest.

The breezes fanned the hero and brought him alluring perfumes, the fragrant leaves of sweet-smelling bushes and trees clung to him as he passed, as if hoping to hold him back ; but the son of the Wind-God merrily went forward, pushing aside all that withstood him, breaking his way through the countless intertwined creepers that hindered him. No hunter had ever before passed that way ; the birds sang their sweetest, fearing him not, the very deer were so tame that as he passed they only stopped their grazing for a moment, looking at him with mouths full of grass. Intent on fulfilling the wishes of Draupadî, Bhima hurried on, and as he went he remembered that Arjuna had also gone on a quest to the heavens, and that memory spurred him on to even greater haste, for he thought : " What will Yudhiṣṭhira do if our enemies find him, whilst I also am away."

HARRY BANBERY.

(To be continued.)

THE OXFORD & CAMBRIDGE BOAT-RACE.

An English boy can hardly conceive of any one being ignorant of the Oxford and Cambridge boat-race. It has however occurred to me that some account of this annual contest on the Thames, between crews selected from two of the great English Universities, may possibly be of interest to readers of the " C. H. C. Magazine."

The first inter-University boat-race was rowed on the Thames in 1829, and since then it has been, with a few exceptions in the earlier years, an annual fixture in the world of sport. It is one of the few sporting events in which those actually engaged win no prize and gain no pecuniary advantage ; yet to participate in it is considered a notable distinction amongst oarsmen. The race is rowed on the Thames over a course of 4¼ miles—from Putney to Mortlake to be precise—the distance being covered usually in a little more than 20 minutes. The racing out-rigger is a curious boat, being about 70 feet long end tapering at each end to a sharp edge ; its width is only sufficient to allow a man to sit down, *very carefully*, the slightest over-balancing being sufficient to capsize the frail craft. It is rowed by 8 men, who each pull one oar, there being therefore 4 oars on each side, and it derives its name "out-rigger" from the fact that these oars are not placed in rowlocks, or slots, in the side of the boat itself—owing to its extreme narrowness this is impossible—but rest or are " rigged " in iron projections out from the sides, which catch the oars at about one-fourth of their length, and act as pivots on which they swing, thereby giving the oarsmen the advantage of leverage.

The strokes with the oars are taken in absolute unison and the rate is set by the oarsman nearest the stern—the "stroke," as he is called—who is really captain of the crew. The men sit on little seats which slide backwards and forwards with the motion of the body, and in this way the length of the stroke is increased.

The boat is steered by the ninth man—always the lightest of the crew—who of course faces the direction in which they are rowing—and whose duty it is to keep a straight course; his duty requires for its fulfilment a steady wrist and above all a cool head.

But let us in imagination visit the crowded banks of the Thames on the eventful day of the race. We take the train, perhaps, to Hammersmith, the centre of the course ; all the carriages are packed, as many as 22 people crowding into a compartment designed for 10. There are 20 in our carriage, and the people are large, and in the middle of a long tunnel there is an ominous noise beneath our feet where a spring has broken. A little boy is frightened and begins to cry ; but soon our discomfort is ended and we pass out on to the river banks. The fine suspension bridge across the river is swinging perceptibly up and down as thousands of people throng across it ; it *looks* dangerous from the banks, but is not really so, while those *on* the bridge are blissfully unconscious of the see-saw motion. On the river-banks are hundreds of booths erected by enterprising hawkers, who seek in various ingenious ways to win casual pennies from the waiting crowds.

But now a quiver of excitement passes like a wave along the four miles of thronging people—" They are coming"—all else is forgotten, cocoanut alleys, Punch and Judy shows, conjurers, photographers-while-you-wait, dancers and comic entertainments generally—all are forgotten and thousands of pairs of eyes are concentrated on all the visible expanse of river. But there are so many steamers and boats and barges along the banks that many of the spectators can see very little of the race. All thrill alike however when the magic message " They are off " flashes along the banks.

The two crews have indeed come out and have carried down their boats to the water. Carefully they step, one man at a time, on board the fragile crafts, and push out into the stream. It is a windy day and some difficulty is experienced in getting the boats parallel. Behind them is the steam

launch carrying the umpire, who stands pistol in hand, ready to start the crews. The signal is given—16 blades dip into the water, 16 strong backs stiffen for a long pull and a strong pull and a pull all together. The Cambridge boat gains a slight advantage at the start, but their steersman, a little nervous perhaps, allows the boat to swerve somewhat and so loses a few yards. Both crews are pulling 38 strokes to the minute. Now Oxford forges ahead and gains a decided lead, but Cambridge, disliking the rear, creeps forward and closes with her rival. An open stretch of the river is reached and the wind raises unpleasant waves which threaten the boats with disaster.

The Oxford captain takes a good look round, and seeing the difficulty slightly slackens his pace, taking long slow sweeping strokes which drive the light craft through the curling wavelets, but do not tire the crew as much as more hurried and violent rowing. The Cambridge boat, however, drives fiercely through the rough water and gains a decided lead, although the advantage costs the crew a tremendous effort. Now they pass under a bridge, the Cambridge boat well ahead, accompanied by a tremendous tide of cheers and shouts, which roars along the banks as they pass. They are in more sheltered water now and the Oxford captain, perceiving his chance, quickens his rate of rowing and his crew bend their sinewy backs to the oars—spending their last reserve of strength in a mighty "spurt" at the finish. The Cambridge crew hold on manfully, but their struggle with the wind and waves has exhausted them, and so, amid intense enthusiasm, the Oxford boat creeps up foot by foot and finally shoots past the winning post, two feet ahead of their rivals—two feet in 4¼ miles. Bang! goes the pistol. It is over! The two crews to a man drop forward, with their heads between their knees, utterly exhausted after their tremendous effort.

They will be well again by evening, when they all will dine together in the most jovial and friendly manner possible.

HERBERT WHYTE.

THE STORY OF AN ITALIAN HERO.

I have among my friends a little English boy who is very fond of hearing stories. He is my friend because although there are twenty years in age between us there does not seem to be so much in our way of looking at things. So we tell each other tales that have taken our fancy, and it has struck me that perhaps the boys of a far off land which is very dear to me, although as yet unvisited, may like to hear one of these. You will find the complete story in three books of your College Library, but this is to lead you to read it, if you have not yet done so.

Let us then travel in thought three centuries back, for it was in these times, that we of the West call the Middle Ages, that the boy whose name became historic lived and died. He was born in a southern country of Europe, in Italy whose skies and warmth and fragrance might remind you more of your own motherland than any other I can remember. His name was Philippo Bruno, but the first name was afterwards changed to Giordano when he entered a monastery—a religious house, and became a monk, being eager to devote himself to the service of the Roman Catholic Church to which he belonged.

But the Christian religion had in those dark days fallen from its high office, and men were persecuting each other because they had ceased to recognise the one great teaching which lives behind all religions. So that if you study the history of these times you will find that people were burnt by those in authority if they were once convicted as heretics, and could be caught and imprisoned by the members of the Inquisition—a Court established for the purpose of seizing and condemning those who dared to teach doctrines which were not sanctioned by Roman Catholicism. Bruno was brought up in this great division of the Christian Church, and being far wiser and cleverer than those who taught him, very soon learnt to see the errors and the absurdities that were en-

forced as matters of belief. After what I have told you, you will not be surprised to hear that he had to escape from his monastery, where many of the monks were his enemies, probably because they really knew he was much more learned than they were, and so they became jealous of him. From that time onward the boy, who was about eighteen years of age, led a very different life from the quiet, monotonous but studious career in the monastery by the sea. Wherever he went, his earnestness and love of truth made it impossible for him to be silent about his religious and philosophical ideas. And as the persecutors of such people were many, and the people themselves few, he could never stop long in any town, for they made it impossible for him to live there.

I have seen many of the cities he visited in his wandering life. Frankfort in Germany, which is very closely associated with him, for many of his books were published there; Zurich and Geneva in Switzerland; Oxford, one of the great University towns of England. Naples—near his birth-place; Venice and Rome, which bring him more to mind than any, for the closing scenes of this noblest of lives lay there. In England he formed a friendship with another great man whose name is also immortal—Sir Philip Sidney, and one likes to remember this, and to think that there may have been others unknown to history who may have endured persecution and even death for his sake.

Bruno was so poor, he had to earn money by teaching and in any other way he could. And he wrote books which have made his name famous, many of which I have seen. I hope you may one day be able to read them. If some of you, who are fond of study and eager to lead the true Áryan life illuminated by purity and truth, see this tale, you will understand why Bruno studied so much, and was always trying to know more and more about all the wonderful things in this world and beyond it. For he well knew this world was not all, and in his teaching he reminds me of your great sages and heroes in the ancient days of India. For truly he

was their brother of a later age, and one often longs he could have known of his soul's kinsmen in that darkened and solitary life—darkened truly, and yet lightened with a light which compensates for all shadow, when one remembers that his influence moulded the thought of later generations in a way that English and other nations hardly realise even yet. For the world does not as a rule appreciate its greatest till long long after their death.

But although Bruno will fascinate all lovers of wisdom by his ceaseless search after wisdom, the keynote underlying his life, which you must above all else make your own if you would be great, *was its absolute truth.* He might have been happy as men count happiness, favoured of kings and wealthy patrons—men who were influential in those days, and who could have done much to make his name known and his books read. But then he must have conformed to the creed that he felt to be unsatisfying and unacceptable, and he would not act a lie, he the knight-errant of truth. To see a truth was for him to proclaim it, to live it, whatever the cost. We have few in our days like him, as he had few in his age and time. Yet all those three centuries seem to fade away for the one who recognises and loves the ideal of the Philosopher of Nola—a name given to him because he was born in that little Italian town at the foot of the burning mountain of Vesuvius, which seems to have given him something of its ardent fire. And every youth who reads his story and feels an impulse to imitate his heroism in facing persecution, danger and death, as it were, clasps him by the hand, and is one in the band of Truth's disciples led long ago by him.

After many years of poverty and hardship, loved by his few friends with an undying love, but alas! hated by his many enemies who held the power then, he returned to the land of his birth, which he loved as you may, if you are true Āryans, love Mother India now. And while teaching one of the noblemen in a city there, he was betrayed by him to the Court of the Inquisition, whose members had been trying to

take him prisoner for years, because he had left the monastery and had not feared to condemn the ignorance and impurity of those who should have kept their Church pure and shown an example of holy living in those tumultuous days, when wars shook the countries of Europe, and many struggles, both secular and religious, raged. After seven years imprisonment and no doubt torture, Giordano Bruno was brought before the tribunal for the last time and condemned to die. And it is recorded of him that as he faced his judges, even as the fearless lad of years before, he uttered the memorable words: "I suspect you pronounce this sentence with more fear than I receive it. They who know how to die in one century live for all centuries to come."

Then they led him forth into the square called the Field of Flowers in Rome, Italy's capital city even unto this day—from the tradition of a time when the busy piazza was one blossoming glory. Myself I know that the life of Bruno—though the cup, the body that held it, was rent by the flame—baptised his native soil that far-off day, making it possible for the Ancient Wisdom to flourish there once again.

So when I visit that holy spot—for such death-places are sacred to those who love the True—and when I see the statue of the man who so loved his land and race, and who died for the highest Ideal the world can ever know, I cannot but think that this death by fire was a more fitting, more splendid road to rest than any other could have been for him. And I know that one day the whole world itself shall become a garden, whereof the bloom is sown by such heroes and martyrs as Giordano Bruno, like to whom I pray you may become.

EVELINE LAUDER.

——:o:——

SELF-HELP.

About the general idea of help given by the Gods we can find some important teachings, and from the study of these we can more readily prevent ourselves from falling into

error. We find that an absolute reliance in this way for personal help is often against the general teaching of the *Mahâbhârata.* It is a subject that needs consideration, so that a one-sided view may not be taken. For the supreme importance of reliance on one's own efforts is there clearly taught. With our best strivings we can rely on the help from the law of Karma for the accomplishment of our object.

For did prayers and supplications stop the exile of the sons of Pâṇḍu? Did not Prithâ cry: "O Kṛishṇa, where art thou? They say that thou, who art without beginning and without end, helpest those that call on thee. Why does this saying become untrue?"

The very fact that the Pâṇḍava army had Shrî Kṛishṇa in person on its side did not save its warriors from a bloody death. Weapon after weapon of superhuman energy was hurled against them and, save only once, He did not stop their force. The Kshattriya army, uncomplaining at His apparent disregard of them, gave up their bodies in His cause, nor did they look to Him to do their work.

"With uplifted arms I am crying aloud, yet nobody hears me;" that is contained in the shlokas which are said to be the summary of the whole of this book. For a man's exertions are often superior to the force of adverse karma, and Vidura likewise mentions how that the Gods protect men, not actively as sheep, by taking up clubs in their hands after the manner of herdsmen, but that they grant intelligence unto those that they wish to aid.

For the higher mind of each must be his counsellor and guide, and by our own efforts are we often able to turn a kârmic adversity into a success. What further interest in it have we after we have done our best?

"Go and fight, O son of Kuntî, defeat is not for thee, thou that hast Janârdana on thy side for thy adviser and protector."

M. A. C. THIRLWALL.

OUR LETTER BOX.

1.—Why is the Law of Progress disregarded or discarded by Hinduism? S. N. K.

We are not aware that it is. On the contrary, we find men striving diligently to quicken their evolution, and to develope into Gods or Ṛiṣhis, as the case may be. And the law of karma is itself a law of "becoming." It is perfectly true that falls as well as progress are mentioned, but that is in accordance with facts. We do not find continuous progress in nature, whether we study external nature, the individual Jîva, or the growth of nations.

2.—Why should not Hinduism be a proselytising faith? It loses strength by conversions from its ranks, and does not supply their loss by incorporating really willing and aspiring souls. S. N. K.

Those who understand the law of karma, know that the Jîva is guided, in its rebirth into the physical world, into the circumstances most suited for its further evolution. Among these, religion is the most important, and the religion into which a man is born is usually that best fitted to aid his spiritual growth. A profound conviction of this truth had led to an aversion to proselytising. In rare cases, however, a soul is born into a religion for which his past does not fit him, other causes overpowering the tendency to seek his own, and then appears the strong inclination to change his religion. It might, perhaps, be desirable to admit such into Hinduism, if they earnestly desire it, but the initiative should always be taken by the would-be member, and not by the representatives of the religion. And in any case, it should be remembered that the important thing is the inner attitude, not the outer form.

——:o:——

SCIENCE JOTTINGS.

A large reflector is being used in California to concentrate the solar rays, in order to produce steam in a boiler at 150 lb

pressure, and drive a motor of 15 horse power. The reflector is 36 ft. 6 in. in diameter at the top, and 15 ft. at the lower part, and is kept facing the sun by a driving clock, being mounted on the same principle as are large telescopes. The inner surface of the reflector is made up of nearly 1800 small mirrors, all arranged so as to bring the sun's rays to one focus, at which spot a boiler is suspended, holding 100 gallons of water. The temperature at this focus is sufficient to melt copper, and a pole of wood thrust into it burns like a match. The motor is used to pump water from a well, and appears to work satisfactorily.

***

Polar explorations are being very actively pushed forward this year, and no less than nine separate expeditions are starting for the Arctic regions. It is strange, this fascination of the unknown, which stirs in the blood of the western races, and allures them alike into the burning deserts of Africa and to the frozen fastnesses of everlasting ice and snow. One expedition is in a ship that is constructed to plough its way through ice fourteen feet in thickness—a statement enough to cause a shiver. In those dreary regions there is a night that lasts for six months, during which the sun never rises above the horizon, and there is a no less wearisome day, during which he never sinks below it. It is said, however, that the sky is a thing of wonder and beauty, as flashing rays of many-coloured lights stream upwards from horizon to zenith, the famous Aurora Borealis of the Arctic Zone. "The Land of the midnight Sun" is one of the names given to those regions, because the sun is seen at midnight there. "The imperishable sacred Land" is the name given by sages to the land around the pole, and it is connected with Mount Meru.

***

One of the cheering signs that nations are trying to cooperate with each other for the common good is seen in the International Maritime Congress that lately met in the little

European State of Monaco. Arrangements were made to prevent shipwrecks and to help shipwrecked crews by an international system of coast lights and buoys, meteorological observations, wireless telegraphy, marine pigeon-post, and the establishment of an international marine bureau. How much more sensible this is than the endeavour of each nation to outstrip others in weapons of destruction.

***

One of the most interesting and significant facts in nature is the way in which animals, large and small, from bears to insects, take on what is called "protective colouring," that is, become in colour like the things amid which they live. "Protective mimicry" is another name for the process. By this, they escape observation, and so are not as easily seen and caught by other creatures that live upon them. Thus the bear and the fox in the Arctic regions become quite white, and are not easily seen against the white snow. A whole genus of insects looks like the brown crumpled and broken leaves amid which it lives, and so its members escape the birds who prey upon them. A naturalist, named Sharman, first observed these creatures in 1775, being much surprised by seeing signs of life in what looked like a dead leaf that had been gnawed by caterpillars. Some of the minor nature Devas take great pleasure in building into the bodies of these little creatures materials arranged to mimic the colouring of their surroundings, and all these colourings and markings are due to them. Charles Darwin mentions very many cases of such mimicry, and he calls it "adaptation" and thinks it is caused by the "struggle for existence." He did not know that tiny Devas were ever at work, trying to protect their charges in the midst of that very struggle. Western Science is for the most part right in its observed facts, but it does not come within its province to talk about the inner side of things. Nor is there any need. The carpenter who uses wood to make a bench need not be a botanist, and know just how the wood grows; he fulfils his Dharma if he does his carpentering well.

HOW THE MOVEMENT GOES.

Report for May 1901.

H. H. the Raja Balbir Singh of Faridkote has established in this College a chair of Samskrit, to be called the Balbir Faridkote chair of Samskrit, carrying a salary of Rs. 100 p. m. H. H. the Raja says in his letter that "Samskrit is the subject which he would best like to see Indians studying, as it is now so rapidly dying out of the mother-land, and carrying away with it all the great teachings of our holy ancestors and the morals of their present descendents." All well-wishers of the College and of the Hindu people and religion will be thankful to him for his very generous help. Prof. H. K. Paranjpe, Prof. of Samskrit in the College, has been appoited to this chair by the Managing Committee.

The Staff of the Faridkote State has also followed worthily the lead of its Head, and sent in a total donation of Rs. 1,200 through the Deputy Finance Minister, Mr. Lachmi Narain. Dr. Radha Kishen, Medical Adviser to H. H. the Raja of Faridkote has given Rs. 200 separately. The other noteworthy donations of the month are :—

T. V. Sheshagiri Esq, Madras Rs. 250, Rai Saheb Munshi Gulab Singh and sons, Lahore Rs. 120, Babu Kesho Lal of Tamluk 100, Babu Charu Chunder Bose has collected and sent Rs. 611 from Bhagalpur, For Prize fund. Pt. Parmeshari Das of Bara Banki Rs. 700, "An Earnest Hindu" of Tellichery Rs. 100.

The Financial year of the College having ended on the 31st March, gentlemen paying monthly subscriptions are requested to pay up their arrears (if any) and so help us to close last years accounts finally.

G. P. Notes of Rs. 2,000 have been added to our stock.

The Plague had made all work difficult, and labor was not to be had easily, hence the building work in the Boarding House has not made as much progress as was desirable ; but now that the disease has abated almost entirely we hope that the work will get on faster. The well presented by Shri Radhika Rani Shargha (a Kashmiri lady) to the Boarding House, has made good progress and will be completed shortly.

Immense sums of money are spent yearly by devout Hindus on the erection of Temples in out of the way places, seldom visited by people. Will not some pious Hindu build a temple to Saraswati in the College grounds, in the city of Kashi, dear to all Hindus, on such a plan that a large Hall in front of the inner temple (Garbha-griha, where the image is kept) could accommodate the Library and Reading Room and so be a true Saraswati-Mandira ?

Friends should carry this idea about with them to pious Hindus who can afford the cost, till it is carried out.

Bhagavan Das.
Secretary.

PUZZLE PAGE.

JUNIOR PUZZLES.

7. My first is in Mandalay, but not in Manchester.
   My second „ Manchester, „ Malabar.
   My third „ Malabar, „ Michigan.
   My fourth „ Michigan, „ Milan.
   My fifth „ Milan, „ Mandalay. *10 marks.*
   My whole is a famous town in India.

8. There was a King who was a gambler, and he gambled away his kingdom and all that he had, and wandered into exile with his wife. Trying to catch some birds, he lost even his single cloth, and he left his wife sleeping in the forest, cutting off half her cloth to cover himself. Who was the king, his wife and his brother ? What was the end of the story ? *20 marks.*

9. Tell, in not more than twenty-five lines, what you know of Arjuna. *20 marks.*

SENIOR PUZZLES.

7. Complete, translate and explain the shloka that begins :
   तस्मात्त्वामिंद्रियाण्यादौ नियम्य भरतर्षभ । *20 marks.*

8. Write a twenty-five line summary of the article on "The Trimûrti" in the May number. *20 marks*

9. Why does Mahâdeva have the Bull as His vehicle ? *20 marks.*

JUNIOR PUZZLES.

Answers.—4. Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva, Dharma, in the form of a crane. Judhishthira obeyed the warning, answered the questions ; thereon, being offered the life of one of his brothers, chose Nakula, his half-brother, instead of Bhima or Arjuna, his full brothers, in order that, in the family, his step-mother, Madri might not remain unrepresented. His right judgment was rewarded by the restoration to life of all his brothers. See *Mahâbhârata*, Vana Purva, § 311-313, *Story of the Great War* pp. 126-129.

5. See *Mahâbhârata*, Shanti Purva, §162. *Story of the Great War* p. 162.

6. See *Mahâbhârata*, Vana Purva, §292-297.

SENIOR PUZZLES.

4. See *Bhagavat-Gîtâ*, V. 13. The main points are : "Mental renouncing of actions" means that, while the action is performed, the mind does not regard the action as belonging to it, does not identify itself with it. The "sovereign dweller in the body" is the Jivatma. The "nine-gated city" is the body with its nine orifices—two eyes, etc. "Neither acting nor causing to act"—action belongs to Pravriti, to nature.

6. These are symbols of the powers of Vishnu, and their meaning is : the conch is sound, and sound is the creative energy : the discus symbolises destruction : the lotus, the union of spirit and matter.

SENIOR.

1. S. R. G. 10. 2. G. N. 16. 3. N. M. S. 20. 4. N. B. V. 26. 5. R. P. 25. 6. P. P. S. 25. 7. L. D. 25. 8. R. C. 25. 9. S. L. 27. 10. D. M. D. 8.

JUNIOR.

1. M. M. B. 18. 2. K. P. 17.

REPORT.

THE TIRHUT HINDU BOYS' ASSOCIATION, MOZUFFERPUR.

During the last six months the Association was closed for two months, on account of the annual examination of the boys and the lamented death of the Queen-Empress Victoria. Now the weekly meeting are being held regularly every Sunday. The *Bhagavad-Gitâ* is explained by Pundit Ram Kishore Dubey, who is the president of the Association. Many religious Hindi and English Papers are read on the other days of the week by the boys in the Library of the Association. The thanks of the Society are due to Babu Shambahadur Sinha, a student, and Chatrabhay Sahaya, a teacher, of the Bhumihar Brâhmana Collegiate School, Mozufferpur, who have kindly presented a watch and a time-piece respectively for the prize distribution in the coming second Anniversary of the Association.

PRADEEP NARAYAN SINHA,
Jt. Secretary.

TO CORRESPONDENTS :—P. V. V. R. You must put definite questions if you wish for answers. Your vague statement does not give the information necessary.

The Editor left Benares on May 10th for the North, and asks readers and correspondents to excuse any errors, delays or irregularities that may arise from her absence.

Regard not much, who is for thee or who against thee; but give all thy thought and care to this, that God be with thee in everything thou doest. For whom God will help, no malice of man shall able to hurt.

THOMAS, A. KEMPIS.

—:0:—

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Registered Number A 146.

The Central Hindu College Magazine.

A Journal for Hindu Boys.

New Series, Vol. I | JULY 1st, 1901. | No. 7.

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——:o:——

A number of subscribers, evidently students, going back home for the "long vacation," wish the Manager to direct their copies of the Magazine to the places to which they remove. This causes much unnecessary inconvenience and trouble to the office. To avoid these, it is particularly requested that subscribers will kindly attend to the following suggestions :—

(*a.*) If you leave the place to which the Magazine is usually sent to you, to stay at another place *only for a short time*, please arrange with the Post-Master of the former place to re-direct your copy to the latter Station.

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Subscribers are hereby informed that at the expiry of their subscriptions the Magazine will be sent by V. P. P. for Re. 1-2-0 unless countermanded. A colored notice intimating expiry of the period will be enclosed in the Magazine for the last two months.

Subscriptions cannot be acknowledged, unless a directed post-card is enclosed.

No subscription will be accepted for less than a year, and, if possible, subscribers should date their subscriptions from January, taking the back numbers if they subscribe later in the year. Yearly subscriptions beginning at any date will not, however, be refused.

All business communications should be sent to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares. Literary matter should be addressed to Mrs. Annie Besant, Benares City, who is, for the present, conducting the Magazine.

Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College. In order to give facility in finding their names, subscribers are requested to give their Register Numbers (printed on the wrapper) in all communications, otherwise letters cannot be attended to.

THE
CENTRAL HINDU COLLEGE MAGAZINE.

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IN THE CROW'S NEST.

These notes are written far away from Benares, in the famous valley of Kâshmir, in the old town of Shrînagar. All round the Himâlayas tower, the nearer slopes brown and bare, the further summits snow-covered, and the pure white peaks shine out against the blue sky, like a good man in the world. Sometimes, however, the sky is not blue, but cloud-veiled, and then the white clouds mix up with the white peaks, so that it is difficult to say which is cloud and which is snow, and some of them roll down the brown mountain sides, and make them as white as their taller brothers. It is restful to see the great Himâlayan range, and to recall the sacred memories connected with it; to think of Arjuna wandering through it in search of weapons, and of the Kirâta, with whom he fought, unknowing; and of Mount Kailâsa which Râvaṇa tried to uproot, and under which Mahâdeva prisoned his arms till he submitted; and of the many holy Ones who have dwelt in them, among Them those great Ṛishis who have sent the Theosophical Society to the raising of India, and to the spiritualising of religion everywhere.

***

Stopping at Rawalpindi on the way hither, we visited a School that has been founded and is maintained by a wealthy Sikh gentleman, Sirdar Buta Singh. Some 350 boys are now attending it, the large majority being Sikhs, but a few Musalmâns also being among the students. The boys are taken through the regular curriculum, and, in addition to the ordinary classes, there is a three years course in which Sams-

krit and Gurumukhi are taught. Further, the boys are taught religion and morality. Just before the recess, daily, all the boys file into the large School hall in ten divisions, each headed by its monitor, and sit in rows down the hall. The Grantha Sahab is kept on a raised desk on a platform, and, as the boys come up the centre of the hall, turning right and left to their places, each salutes the Sikh Scripture. Then two boys mount the platform, standing behind the Sacred Book, and facing the meeting, they chant out some stotras, line by line the whole school repeating each line after them. Lastly, one of the teachers opens the Grantha Sahab, reads out some shlokas and explains them. The whole ceremony is orderly, dignified and impressive. Sirdar Buta Singh is truly doing good service to his Sikh brethren.

***

While at Rawalpindi, we also visited the Schools for boys and girls founded and maintained by the Arya Samâj; the arrangements for tuition were good, and the building neat and well-kept. There is a large hall, in which the boys perform their Sandhyâ morning and evening.

***

The Right Rev. Dr. Arthur, Bishop of Bombay, has been preaching a very sensible sermon in St. Paul's Cathedral, London, to the Society for the Propagation of the Gospel. He warmly defends the craving for nationality shewn by the educated leaders of the Indian people, and shows that there is no disloyalty in it to the British rule. "The proofs of widespread, strong, intelligent loyalty are far more general and conclusive than any seeming indications of an opposite spirit." They are content to work slowly, but "want to move in the right direction...........They are jealous especially of anything which tends towards absorption into the vortex of western thought, western ideas, western politics, western aims. They resent anything which tends to impair the strength and individuality of the eastern character. They want to think

as Orientals, to reason as Orientals, to strive together as Orientals, towards the attainment of a true Oriental nationality, and the realisation of Oriental aims." For this reason, says the Bishop, they will not become Christians. The chief obstacle to the spread of Christianity in India is "the sacred trust of nationality. Religion and nationality are closely connected. The one powerfully affects the other. To embrace the western religion would go far to impair the native character. It would mean the loss of what is distinctive, traditional, essential." In the revival of Hinduism, the Bishop sees as motive "to preserve, to train, to strengthen, a new and vigorous Hindu nationality." And having declared that "the training of a wise, intelligent and responsible people.........would be the triumph of English administration of India," the Bishop says that the question is how this is to be done. "To this there is only one answer. Everything depends on character, and the training of character is the chief necessity." So far this admirable sermon—is exactly on the lines on which we are working, and many of the passages might have been taken from the Editor's lectures! The connexion between religion and nationality, the need to preserve the type of the Indian Aryan, the overwhelming necessity for character—these are all echoes of familiar deliverances. It is very well that they should be spoken in the Metropolitan Cathedral. The end of the sermon—of which we have only seen a few extracts—is said to have consisted in recommending Christianity to the Indians: a very lame and impotent conclusion, and somewhat illogical. Still, a Bishop, preaching in England's chief cathedral to a missionary Society, could scarcely end otherwise. The marvel is that he began on such liberal and noble lines.

***

DR. J. C. BOSE, THE WELL-KNOWN INDIAN scientist, has attracted very considerable attention in England by a lecture which he delivered at the Royal Institution on "The Response of inorganic matter to mechanical and electrical stimulus." It is stated that his investigations go to show the identity of the

response of organic and inorganic matter to various influences. Among the most interesting of his researches was conducted by the aid of an artificial eye which he had constructed, the interior mechanism of which was such as to enable it to give an electrical response to radiation of every description, whether ordinary light, or Hertzism on Röntgen rays. These experiments lead, says the *Electrician*, "to the discovery of an universal action—which we hope will shortly be enunciated by Dr. Bose in terms of a general principle on law—underlying certain phenomena in both living and inorganic matter. (Pioneer.)

***

Here in Srinager a Hindu School has just been opened in consequence of some unwise action on the part of the missionaries—a case of good arising out of evil. Pressure was put upon the Paṇḍits and Brâhmaṇa pupils to do manual work which they considered derogatory, and in opposition to their religion. They consequently resigned, and a Hindu School was opened. It has already 200 boys, but has no funds, and the masters are doing their work cheerfully for religion's sake on starvation wages, dividing the little that comes in from fees and donations, so that all may have a share. They infuse a religious and moral spirit into their teaching, and are shortly going to introduce definite religious instruction. Their School has naturally met with bitter opposition from the missionaries, but all good Hindus will wish them well.

***

Cremation is gradually becoming popular among the Christian races. This sanitary and clean way of disposing of dead bodies is attracting more and more votaries everyday. The most recent case is that of the Hon. Sir Arthur Strachey, Chief Justice of the Allahabad High Court who was cremated after his sad and untimely death. It is to be hoped that the practice will spread and be adopted by all the races that do not burn their dead. Among us there are certain classes of

religious persons and persons dying of certain diseases like leprosy and very young children who are not cremated—being either thrown into running water or buried. It need scarcely be said that this way of disposing of the dead should be gradually done away with.

***

It is with the deepest regret that we announce the death of our much respected citizen, Rai Pramada Dasa Mitra Bahadur, one of the Trustees of the Central Hindu College, and an ornament of the Hindu Community. His loss however will be felt not merely by the College and the Hindu community, but also by the much wider world of scholars, among whom he occupied no mean rank, as well by all true lovers of religion who are so rare in our days and in whose diadem he was indeed a bright jewel. But such a soul as this cannot really pass away while the world has need for its help; and so we trust even while it reposes in the Bosom of the God of Love and Peace it will continue to shed on us the light and inspiration that ever emanates from its purity of nature and favour of devotion. May this be the consolation of his bereaved family to whom we accord our heart-felt sympathy!

***

According to the Hindu Calendar, this Hindu year 1958 is a leap year, that is it will have thirteen months instead of twelve as in the ordinary case. But the Pundits could not agree among themselves as which month Asharh or Shrawan was to be the extra month. After much discussion the majority have decided to observe Shrawan as an extra month while a few spin their faith to Asharh.

——:o:——

IN DEFENCE OF HINDUISM.

V. SHRÎ KRISHṆA.

(Continued from p. 163.)

[*Boys are invited to send to the Editor questions that they would like dealt with in this series of articles.*]

One matter which is made a subject of attack on Shrî Kṛishṇa is His relations with the Gopîs, and many bitter things are said on this score. To this there are some superficial answers, and also a deep one. We will take the superficial ones first.

Shrî Kṛishṇa had many bitter enemies during his life on earth, who assailed Him with unmeasured violence, and brought many charges against Him, but none accused Him of immoral relations with women. Shishupâla is a striking instance of this. In his vehement tirade against Shrî Kṛishṇa, in which he ranges over His life, "defaming and polluting," he does not accuse Him of any crime of this kind. It is obvious that if His contemporaries condemned His relations with the Gopîs, His enemies would have made this a chief and most effective charge against Him.

Some think, as no such charge is made, that the Râsa Lilâ cannot have occured, but is a fanciful modern addition to the story. Or, that the writer of the *Bhâgavata Purâṇa*, wishing to depict Shri Kṛishṇa as the Lover of men's souls, told this story as an allegory only, and that it came to be taken as history. Others say that, as Shri Kṛishṇa was God, the Gopîs were His creatures, and belonged to Him more than to their husbands; but this answer lies open to the retort, that if God appears as man, He would not undermine by example the very laws of purity that He has laid down by precept.

I agree with these, that the Râsa Lilâ did take place, but that the circumstances were well known, and were such as to raise no moral objection: that is, that Shri Kṛishṇa was a

young child, with whom no improper relations could occur, and with respect to whom any such sexual idea was obviously and patently absurd.

It is objected to this that the langauage in *Shrîmad Bhâgavata* is the warm and glowing language of sexual passion. But this proves nothing. The language belongs to the writer, and if the deep answer that I am going to make be true, we shall understand that the writer would use the warmest terms to express the exuberant love he desired to depict. In all ages and all religions, men have used these terms—the warmest that human language supplies—to describe the relation symbolised in the Lilâ. A striking example of this is given in the "Song of Solomon," in the Christian *Bible* in which the language is far more glowing and detailed than in the *Bhâgavata Purâna*. Men in modern times may question whether such language is wise: but that it has ever been used, without any intention of conveying impure ideas in this connexion, is a fact beyond dispute.

Another answer is that the Lilâ did not take place on the physical plane at all, as it is distinctly stated that the Gopas thought that their wives were with them all the time. But this answer is not satisfactory, as it is said in the text that this idea was the result of Shri Kṛishṇa's "mâyâ," the implication being that the Gopis themselves were with Him, and the husbands deluded, hypnotised.

The true answer is that Shri Kṛishṇa, as an Avatâra, taught by His actions various great truths, and among these was the intense and single-minded devotion that the human soul should feel to God, abandoning all else if it conflict with love to Him. All human loves are but means to the supreme love: they cannot obstruct and overbear it. The love-relation between man and woman has ever been recognised, and is, the early image of the love of God and the soul, and the self-surrender of the woman is the type of the self-surrender of the soul. Shri Kṛishṇa was to teach this, and in order to

teach it with the least possible objection, He taught it while He was Himself a child, and with persons who were no ordinary women, but who were, with their husbands as the story says, God-like persons—devotees of His own in the past, born as women to shew out their devotion to Him with all the passion women lavish on an idolised child. The praises sung by Gopas and Gopîs alike shew that they recognised in Him an embodiment of the Great Lord, manifesting His power in superhuman actions. These saints of old, now embodied as women, seek the gracious child, and He teaches them first by eluding them, by disappearance, that the soul must love in the absence as in presence of its Lord. Then He re-appears, and He multiplies Himself, so that He stands between each pair of Gopîs, to typify that God gives Himself wholly to each soul that loves Him, and that the soul possesses Him as utterly as though it existed alone in the universe save for Him.

This is the picture drawn in *Shrîmad Bhâgavata*, and if, in describing it, the writer runs into exuberance of language, striving to describe the rapt ecstacy of utter union between the soul and God, he might well fail to foresee that the picture of the Divine child thus multiplied to the number of His devotees could be degraded by the coarseness of modern days into the lascivious adulterer, violating the homes of his friends.

If the story be taken as true at all, it must be taken as a whole: the Chief Actor must not be taken as a man, but as a child, not as an ordinary child, but as one able to multiply himself at will; and the remaining actors must be taken as re-incarnated Ṛiṣhis, beyond human passions. To take away these super-human facts, and to represent Shri Kṛiṣhṇa as an ordinary man drawing away His friends' ordinary wives, is to perversely choose out of a coherent story the parts which may serve as weapons to assail, and to ignore the rest. The story is an allegory, acted out on the physical plane.

The other story objected to, of His taking the clothes of the Gopis and forcing them to come to fetch them, is an ancient allegory of Initiation, and was acted when he was about five years old—an age that does not allow much room for indecent ideas. It typifies the fact that a time comes to all who seek the Supreme, when they must be stripped of all if they would find Him. As a great Christian mystic put it: "The naked soul must follow the naked Jesus." The worldly man may object to the story as much as he would object to the renunciation it typifies, but those who hope to rise to the renunciation will feel the beauty and truth of the narrative.

Perhaps the truth of a verse in the Christian *Bible* has never been better verified than in the case of the detractors of Shri Kṛiṣhṇa: "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Therefore must the science of the spirit ever remain a Gupta Vidyâ to the world, but there ever will be some who understand.

ANNIE BESANT.

(To be continued.)

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MR. GLADSTONE AT SCHOOL AND COLLEGE.

The great English statesman, who as an orator is considered to have been second only to the ancient Greek Demosthenes, was first educated at Eton, which he himself called the "Queen of all Schools." Mr. Gladstone's great rival in politics Lord Beaconsfield, was educated elsewhere, but this is how he writes of the place in a novel in which his favorite hero Coningsby goes to Eton. "There never was a youth who entered into that wonderful little world with more eager zest. Nor was it marvellous. What can hereafter spur the brain and teach the heart like this; can give a world so interesting; a life so full of quick and bright excitement passed in a scene so

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fair ?" For in those days there were many boys at Eton who afterwards became great men, and who owed their greatness very largely to the friends and competitors they met and worked with at School.

The man who afterwards guided a Great Empire had at school to do "fagging," that is to say waiting upon the elder boys, which was expected from the Lower School boys by the Upper. It was his duty to brush clothes, prepare meals, stop wicket balls, go errands and generally fetch and carry, but as Gladstone was fag to his own elder brother he got off easily, and later on he was kind to his own fags ; for long afterwards, when he as Prime Minister was going down to see the Queen at Windsor, one of them met him at the station and reminded him of their past pleasant relations at Eton.

Gladstone was more interested in his studies than in athletic sports. Though fond of boating and good at sculling, he was no great oarsman, and his principal outdoor joy was walking with an argumentative companion ; he tells us in his diary that he and his friend Hallam used to discuss such topics as the nature of the articles in the Prayer book, and the creeds, so that Gladstone even as a boy, was forming his character on these lines which made Lord Salisbury speak of him on his death-bed as "a Great Christian man."

Even then his powers of oratory found vent in the meetings of the Eton Society, which was founded in 1811 and still exists. The members were first known as the Literate, but afterwards the Society was nick-named "the Pop," from the word "*Papina*," which means an eating house, because its meetings were held over a confectioner's shop. This Society was in rather a bad way when Gladstone was admitted in 1825, but he soon pulled it together, and the notes of his speeches which are still preserved in the Society's journals, were elaborate and full of quotations, so that even then he was called "the monarch of debate," and when later on he became a candidate for Parliament his partisans described him as having been "a most distinguished debater at Eton." The young

debaters were not allowed to touch upon any matter which had been discussed within the previous fifty years, so sometimes they were pressed for subjects. Once they argued whether mathematics or metaphysics was the more beneficial as a discipline of the mind, and Gladstone championed metaphysics.

The time came for him to leave School, and he went from "the College of the Blessed Mary of Eton," founded by King Henry VI of England, to the College of Christ Church of Oxford, protected by King Henry VIII. This was the King who had taken away the lands from the monasteries and Nunneries, but when his courtiers wished him to destroy the Universities as well, he refused for he said "by this maintenance our realm shall be well governed when we be dead and rotten." And so it proved, for from Christ Church College alone there came no less than eight Prime Ministers of England, including Lord Salisbury, Mr. Gladstone, and Lord Rosebery, all of our day. Sixty years after entering Oxford, Mr. Gladstone exclaimed :—"To call a man a characteristically Oxford man is in my opinion to give him the highest compliment that can be paid to any human being." And again he said "I have loved the University of Oxford with a deep and passionate love, and so I shall love it to the end."

Let us see what the Oxford system was. In some ways it was an extension and expansion of Eton life. In general moral discipline and order every undergraduate was under the supervision of a tutor ; above him was the head of the College, and finally the general authority of the proctors ; but still the Student was treated as a man, and his pursuits were not interfered with unless for good cause. His tutor directed his studies and advised him, his College required him to attend at chapel, to be indoors by midnight, and to regulate his expenditure ; the proctors enforced the University regulations. For the Curriculum, Latin and Greek were required for a degree, but greater stress was laid on knowledge of the Bible and Evidences of Christianity, while some knowledge of mathematics and science of reasoning was required. Above

all things the candidate for a degree was expected to be well informed on all religious subjects. But in addition, Oxford training gave something more to the receptive student than hard work and success in the schools could alone bring him.

An authority writes " Unless the undergraduate is so perverse as to set himself entirely against the prevailing tone of the place, he will probably acquire from conviction a spirit of devoted loyalty ; of warm attachment to the liberties and ancient institutions of his country ; a dislike and dread of rash innovation, and an admiration approaching to reverence for our orthodox Church. This leads by an easy and natural step to serious meditation upon the vital matter of religion, and this contributes more than anything to strengthen the character of a high minded young man." This influence was not thrown away upon Gladstone as a student at Oxford. His tutor who was afterwards Bishop Wordsworth said, "I doubt if any man knew his Bible better than Gladstone did," and he was noted for his regular attendance at Chapel. He was greatly impressed by the preaching of the celebrated man who afterwards became Cardinal Newman. When, nearly seventy years later, the time came for the former Oxford student to close his great career it was Newman's hymn " Praise to the Holiest in the heights" which on his deathbed was most frequently on his lips.

Mr. Gladstone has been held by some as a model of inconsistency in his political career and perhaps no statesman ever made greater mistakes in directing the affairs of the Empire. Yet when he died a New York Newspaper mourned for him as the world's greatest citizen, and the whole British Empire forgot his mistakes in admiration of his personal character. We have seen how that character was moulded and influenced for life while at College. Let every College boy who has heard of Mr. Gladstone's fame try and set such value on his training time as he did.

K. Tibbits.

THE MOUNDS OF NIPPUR.

Some people still fancy that the world is not yet six thousand years old, 4004 years before the Christian era, and 1901 since. This date, 4004 B. C., is still, unfortunately, printed in the English translation of the Christian *Bible*; it was fixed by Archbishop Usher in the pre-scientific days of England, and is allowed to remain by sheer carelessness, and the tendency not to change—*tamas*, in fact. It is, of course, no part of the *Bible* itself, but being printed in it, many ignorant people think it is part of it, and therefore believe it to be correct.

Some very interesting discoveries, lately made, carry back the scientifically proved history of civilisation to between 6000 and 7000 B. C., that is, to between about 8000 and 9000 years ago. Of course geology proves the world to be millions of years old, but here we are only speaking of what people call "history," and of what is admitted as "scientifically proved." Presently they will be proving a much longer history of civilisation from Egypt and India.

In 1888 A. C. the University of Pennsylvania, in the United States of America, sent out an expedition, under the direction of Dr. Hilprecht, to explore the mounds, covering what was once the city of Nippur, an ancient town in Babylonia, situated between the rivers Tigris and Euphrates.

The explorers began digging at the mounds, and they have unearthed no less than seven layers of buildings, one on the top of the other. Buildings had been raised, used, lived in, and deserted. Gradually they got covered up with earth and rubbish, layers deep, and were entirely lost. Then, a long time afterwards, other buildings were raised on the earth that covered up and hid the old ones, and people lived in these; they also in time were deserted, and got covered up in the same way, so that there was plain, bare ground again. Seven times had this happened in the history of the cities which have been explored by this American expedition, so it is no wonder that the oldest of them is very old.

The first buildings uncovered, those on the top, and therefore the latest of all, belonged to 200 A. C., only 1700 years ago. Then they dug through these and through the earth below them, and found another town, belonging to the Parthian period. They dug through this, and the ground on which it was founded, and discovered underneath it a third series, a temple built by a king Ashurbanapal, who reigned B.C. 668-626. Still they dug, and came to a fourth set of buildings, belonging to 1250, B. C. Deeper down still they found a fifth town, of the time of Ur-gur, belonging to 2800 B. C. Still they persevered, and below this they found a sixth city, of buildings so old, that they belonged to Rulers who until then had been supposed to be legendary; instead of being legendary, they were proved to be great kings, under whom buildings were made so strong that after nearly 6000 years their walls are still upright. The date of these is 3800 B. C. A library has been found existing in 3000 B. C., of which only one-twentieth has yet been fully unburied; in this uncovered part 25,000 tablets have been found—the books of those ancient days—and Dr. Hilprecht expects from 100,000 to 150,000 tablets in all. This library was ruined by the Elamites, about 100 years before the reputed time of Abraham, the founder of the Hebrew nation.

This might have been expected to have been the last city; but no. The explorers dug on, and they found a seventh, the original city, for when they had dug 31 feet below this, they found virgin soil. Of this seventh city, Dr. Halprecht writes: "I do not hesitate to date the founding of the Temple of Bel, and the first settlements in Nippur, somewhere between 6000 and 7000 B. C., possibly even earlier."

Hindus and Theosophists have often been laughed at when they have spoken of old civilisations, and not long ago some boys in a Mission School were told that the *Bible* was the oldest book in the world! The oldest books in the *Bible* are alleged to have been written by Moses, and he is said to have died in 1451 B. C. So the *Bible* cannot be more than 3350

years old at the most, and no one can prove that it is even as old as that, as there are no old manuscripts. Advantage is often taken, in these matters, of the ignorance of lads, so we have put the above information in our Magazine.

A. B.

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A FACT AND A SYMBOL.

There is a very curious little creature in our rivers and ponds in England—and here in India also—called a caddis-worm. It is not exactly a worm, because it has legs, and also, as it is not contented to have only a skin to live in. It wants a nice little house. And this house it builds for itself out of little tiny empty snail-shells, little bits of stone or stick, which it fastens together in a most marvellous way with some kind of cement out of its own mouth with the help of the lower Devas, or "Nature spirits," who care for all the living creatures in the world.

Do you know what is an aquarium? It is a large glass vessel full of water, in which people who want to study the habits of small fish, and other animals who live in the water, keep all their curiosities. Any one who keeps an aquarium should put fresh water in it every day, or it will get foul, and smell very bad, and kill all his pets and he should get small stones and shells, and a few water plants, so that all the creatures should find food and shelter and all that they want.

A lady once tried the experiment of putting a caddis-worm in her aquarium, with a quantity of small gold beads, and the caddis made himself a grand house of these beads, and crawled about all glittering with gold. But still he could only *crawl*, he could not do anything else. One day he felt very sick, and he thought he was going to die. So he crawled up the stem of a water plant to "get a breath of fresh air" at the top of the water. But still he felt very queer, so he got out of his golden house and went to sleep, curling himself up and making a kind of sheath for himself. I forget how

long he slept, and so did he, for when he awoke a very wonderful thing had happened. His eyes had grown very large and transparent like glass balls, and his body had become a most lovely blue and green with glints of burnished gold, instead of the ugly black body in which he went to sleep; his legs had grown longer, but oh marvel! he had four beautiful shining transparent *wings*. He need not *crawl* any more. Immediately he crept out of his sheath in which he had slept, and spread out all his four wings in the Sunshine, soared away into the beautiful fine air, darting hither and thither and flashing like jewels, with all his beautiful colour.

This is not a fairy tale. It is a fact in nature, which you may see for yourselves. Also it is a symbol.

If you boys get sick and your friends say you "*die*," you will have only gone to sleep in one body to awake in another, radiant and subtle, in which you will be able to "fly" where you like, as the brilliant Dragon-fly does when he is changed from a poor crawling caddis-worm.

A. C. LLOYD.

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SCIENCE JOTTINGS.

A Cave Salamander has recently been discovered in Texas, America, which gives most interesting proof of "reverting to its original type," by becoming gradually of increasingly simpler organisation. For instance, there are no fewer than ten species and six genera now living which are entirely without lungs, and which breathe either by means of the throat, the mouth, or even the tips of the toes.

Some of these strange Lizard-like creatures (Batrachia) have quite good eyes; the eyes of others become degenerate during their growth, and some, discovered in under-ground waters, drawn from an artesian well at the rate of about 50 a year, are quite blind, possessing functionless eyes, *i.e.* eyes which "will not work." Their limbs, however, have become

at the same time longer and thinner and much more "tactile" (sensitive to touch); which recalls the locust of the New-Zealand caves, the species becoming blind, in the course of time, its antennœ, or feelers, grow also much longer and more sensitive. From these retrogressions much can be learned as to the way in which things evolved. There is also brought forcibly before us the lesson, that organs which are not exercised gradually lose their powers, and become first mere useless appendages and then disappear. The eye has been worked up to its present condition by exercise, and if not used it slowly sinks back again. So with all organs. If a boy does not exercise his brain, it grows weaker. Nothing stands still in Nature. We must either go forward or backward.

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A severe earthquake in Japan in 1880 led to the forming of a "Seismological Society," for the study of earthquakes, and it did such useful work that it attracted the attention of the Japanese Government, which forthwith established a Chair of Seismology at the Imperial University and a bureau which now controls nearly 1000 observing stations. Then came the terrible disaster of October, 1891. Ten thousand persons were killed, more than fifteen thousand wounded, and thirty thousand dollars worth of property were destroyed. After this an Earthquake Investigation Committee was formed by Imperial Ordinance, to draw up statistical accounts of Seismic phenomena in Japan, to make geological and other observations as to the velocity and direction of the E-rthquake waves, to enquire into suitable building, materials and depth of foundation, changes of temperature at great depths, and any other matter which might ultimately result in reducing the loss of life and property which so frequently accompanies violent earthquakes.

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A splendid report of this Committee's proceedings in thirty-two well-illustrated quarto volumes, has been published;

but unfortunately for Indian students, it is printed in the Chinese characters. As an example of their value we may select Volumes XXIII. and XXV. referring to the earthquakes which devastated N. E. India in 1897. The first is by Dr. T. Nakamura, Architect, and it contrasts those forms of structure which withstood the earthquake with those that broke down. The second, treating of Railway and Bridge construction, is by Mr. T. Koyama, a railway engineer. These gentlemen are two out of the four sent to India by their Government to increase their already extensive knowledge as to forms of structures most suitable for earthquake countries. It is to be hoped that an abstract of this important report may be published in some Indian or European language. Not only has Japan profitted by her disasters, but she has become a teacher of nations in seimology. She goes the right way to work, and selects special men for special duties.

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Japan is a specially interesting country, for her people are of Mongolian descent, belonging to the seventh sub-race of the great Fourth Root Race, the Atlantean. That Race is still the most numerous on the face of the earth, and this, its youngest offshoot, is shewing great vitality and energy.

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In 1893, Dr. Cancani drew attention to the fact that the inhabitants of the world are raised or lowered two or three feet hundreds of times in every year, by the movements of the earth's crust, without their knowing anything about it. The "solid earth" is not as steady as some people think, but as we move with it we do not perceive the motion. So the mind carries a man about without his noticing it, and he only finds out how fast it is moving when he tries to steady it in meditation.

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INDIAN HEROES.

How Bhima Won the Celestial Lotuses.

(Continued from p. 170.)

Now he came to a more difficult part of the mountain, where the trees were exceedingly high and thick, and where there were many herds of elephants, many lions and tigers. These animals were not so tame, for at first they fled before him, but afterwards their fear was turned to rage, and they attacked him. The dauntless hero was not troubled, but drove them hither and thither from him on all sides. In his glee he shouted and sang as the wild beasts fled before him, and the noise of his shouting frightened a flock of wild-fowl, which, rising up with loud screams and much tumult, disclosed to him a shady lake where they had been resting. He went to the lake, and plunging in, bathed in its clear cool waters, refreshing himself after his conflict.

Again he went on his way shouting and singing, and the noise of his shouting echoed and re-echoed among the caves of the mountains.

Now Hanumân dwelt on this mountain, and he also was a son of the Wind-God, and therefore brother to Bhîma, and he hearing the shouting and singing, and knowing whither Bhîma was journeying, thought to himself: "Now will I try my brother Bhîma, whether he be worthy or not; if he be worthy, then will I give him advice and help, but if he be not worthy then will I prevent him from continuing his way."

So thinking, he laid himself down in a narrow path among the trees on the way by which Bhîma must go, and pretended to be asleep as if weary with old age and drowsiness. By and by Bhîma came that way, and saw the mighty form of Hanumân lying there. He shouted aloud, thinking that here was another enemy with whom he must contend; and his shout was so loud that the beasts and birds fled away full of fear, but Hanumân only half-opened his eyes, and looking at Bhîma drowsily said: "What is the matter, why so noisy?

I am ill and wish to sleep. Why dost thou come shouting, disturbing my rest? Is it right that a man, a creature endowed with reason, should act so unreasonably? Rather shouldst thou show kindness to all living things, and not act as a mischievous child, frightening and destroying the lower animals weaker than thyself. Who art thou and why dost thou come to this forest, where human beings never come? Whither art thou going? Dost thou hope to proceed further on thy way? How canst thou proceed further on this path? Knowest thou not that this is the road of the celestials? None that are mortal may go by this way, save those who have reached to immortality through the gates of asceticism. Why trouble thyself any further? Here is everything that can delight thee; do thou rest, take thine ease and delight; put not thyself in the way of destruction to no purpose."

Then Bhîma, his heart swollen with pride in his might and power, looked contemptuously at Hanumân and said: "Who art thou? and why hast thou assumed the shape of a monkey? Speak! I, who ask thee, am a Kshattriya, of the highest caste save one—the Brâhmaṇa, I am a descendant of Pându, of the great Lunar Race, I am an offspring of the Wind-God, from Kunti, I am Bhîma." And Hanuman looking at Bhîma with eyes half-closed, lazily, wearily, as if it was much too great a labour to do ought else, spoke, saying: "And I am a monkey, I will not allow thee the passage thou seekest. Better go back, seek not destruction."

Then said Bhîma "Destruction! I do not ask thee about destructicn or anything else; thou monkey! out of my way, and let me pass."

And Hanumân said: "How can I rise? Seest thou not that I am ill? If thou must go, then do thou go by leaping over me."

"How can I leap over thee?" said Bhîma; "How can I show such dishonour to the Supreme Soul, as to leap over one of His creatures? If I had not known Him, then could

I have leaped over thee, aye, over this very mountain, even as Hanumân also leaped over the ocean."

"Hanumân? Who is this Hrnumân, tell me I pray thee," said the monkey; and Bhîma answered: "He is my brother, the king of all monkeys, renowned for his might and for the aid he gave to Râma and Râma's queen, and equal am I to him in strength and might, and able am I to punish thee. Arise therefore, give me passage or I will send thee to Yama."

Now Hanumân, seeing that Bhîma was intoxicated with pride in his own might and power, mocked him, saying in a weak, feeble voice: "Have mercy on me. O thou mighty one, I am old and weak, I cannot move. Pity me, and disturb me not; do thou lift aside my tail, and pass on." Bhîma, full of impatience, thought within himself: "yea I will lift thy tail and thee with it, and I will throw thee to Yama," and with a smile he took hold of the tail with his left hand, and lo! he could not move it. Then he took hold of it with both hands, and still he could not move it. He tugged and pulled till the perspiration rolled down his body in streams, yet he could not move it. Then Bhîma ceased, understanding that he was contending with some great one, and he became conscious of his arrogance and was ashamed. Putting his hands together, supplicatingly, he said humbly: "Who art thou, O great one? Tell me, art thou a God?"

Hanumân, laughing then told his brother who he was, and they talked lovingly together. Bhîma wished to see the ancient form of his brother, that form in which he had leaped the ocean, but Hanumân refused, saying that he could not show himself in the form which belonged to another age. "Each age," he said, "has its own forms and observances, and that what is right and proper for one age may be bad and mischievous for another; so that even those that live through several Yugas must conform to the changes around."

Bhîma, however, would not be satisfied till he had seen Hanumân in the form in which he had leaped the ocean.

Therefore to satisfy his brother, Hanumân increased his size; for a while Bhîma was able to gaze on the glory of his brother, but as Hanumân went on increasing in might and splendour, Bhîma could bear it no longer and closed his eyes.

Then Hanumân said: "This is the limit of thy sight, but not the limit of my might; much further can I exercise in splendour and power." Bhîma was now thoroughly humbled, and acknowledged his brother's superiority.

Hanumân told Bhîma to proceed on his way, and that if he was careful of two things he would be successful in his quest. First, he was not to pluck the flowers against the will of the lord of the lake in which they grew, and next he was not to depart in the slightest degree from his duties as a Kshattriya. The two brothers embraced each other, and Hanumâna, promising his help to Bhîma, whenever he should require it in the coming war on Kurukshetra, vanished out of sight.

So Bhîma went on his way and soon came to the lake Saughandika, most beautiful of all lakes, covered with lotuses fair as the rising sun. It was the wonder of the world for its beauty, frequented much by the celestials and the sages, and under the protection of Kubera, king of the Yakshas.

At that time it was surrounded by a guard of Yakshas many in number, and mighty in form. When they saw Bhîma, they asked him what he sought. Bhîma answered: "I have come to gather lotuses for my wife, the beautiful Draupadî."

"That, thou canst not do," said they, "unless the king of the lake give thee permission. Thou must ask his leave, and then mayest thou drink of the lake and gather the lotuses." But Bhîma refused to do this, saying that it was not lawful for a Kshattriya to beseech ony one, and further that the lake was not hewn out in the palace of the king, but lay open to the heavens, and was therefore free to all.

Bhîma plunged into the lake, and on all sides the Yakshas rushed on him and attacked him, but he drove them

away, killing many, while the rest fled to Kubera to tell their story.

Kubera smiled when he heard what Bhîma had done and told his servants to put no further opposition in the way of Bhîma, that all that had been done was known to him already. So Bhîma gathered many lotuses for Draupadî.

Now Yudhisthira had become alarmed at Bhîma's absence, and learning from Draupadî whither he had gone, he called to him his friends and companions, and through the aid of some friendly Râkshas, was quickly borne to the lotus lake, where they found Bhîma resting after his toils.

Yudhisthira, overjoyed at finding his brother again, embraced him, gently chided him, and besought him not to go forth on such rash enterprises again.

After that, by the permission of Kubera, Yudhisthira, Bhîma, Draupadî, and the rest of their company dwelt pleasantly and happily together at that spot on the slopes of the Gandhamâdana, waiting for Arjuna.

HARRY BANBERY.

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PATRIOTISM.

One naturally loves the best. Let us picture to ourselves, therefore, a country which physically represents all shades of climate and every variety of surroundings ; mountains, the highest in the world ; rivers presenting the most superb scenery before they descend from their hills and then nobly gliding through fertile plains. Some tracts of land combining everything that makes a country a veritable paradise. Fancy this country, to have the coldness of a cold country, and the warmth of a warm climate, but having the extremes of neither ; then cast a passing glance over the history of this imaginary country, suppose it has had a brilliant past ; some of the greatest thinkers and workers have flourished therein. Everybody loved God, shunned vice and made virtue the goal of his life. And then imagine that this country subsequently fell a prey to foreign invasion, and that its citizens forgot the duties of citizenship, and that it now awaits the beneficent

hands of a great man of action, or of a band of devoted persons, to raise it and to have it reckoned again among the civilized countries of the world.

Would you not naturally love this country, if a country like this exists in the world ? Sir John Lubbock would say: "If ever there was a country for which a man might work with pride, surely it is our own"—meaning England, of course. Can we not in India say the same and with juster pride and greater truth ? For is not India the museum, if I may so put it, of every variety of climate and every variety of thought ? Are not the elements of all Sciences and philosophies traceable in the ancient records of the Hindus, to whom the world owes the diffusion of knowledge ? Can there be a greater pride than to be the descendants of those mighty thinkers, who, divorcing themselves totally from all that is earthly, worked for the good of mankind.

It is a common impression of our young friends—an impression which they have received from the ordinary run of histories, which are taught in the schools—that the Indians are not a practical people, but a speculative, dreaming lot of men. But if skill in warfare is practicality, surely our countrymen cannot be charged with impracticality. It is a remarkable fact that even when the Muhammedans had overrun the country and had, by hook or by crook, conquered a large portion of India, the Hindus were not totally enslaved. There always remained at least some part unconquered and independent.

Everything in India was associated with Dharma. A man could not be a great man unless he were a Dharma-âtmâ ; a wife could not be a wife unless she were a Dharma-patnî ; and a war was never declared unless it was a Dharma-yuddha, a war necessitated by the exigencies of the moment to put down wickedness and evil and to bring victory to the virtuous and the good. The Hindus were great warriors, but warriors for virtue and against vice. Even so late as the Muhammedan period, "there was not a petty state in Râjasthân that had not had its Thermopylœ, and scarcely a city that

had not produced its 'Leonidas." The best test for the practical qualities of a nation, probably, is how far it can adapt itself to circumstances without violating the first principles of morality. Keeping this fact in view the whole history of India, ancient or modern, is the history of how the Aryans adapted themselves to the fleeting environments of different periods. When the circumstances required a match for the tactics and crooked policy of an Aurangzebe, a Shivaji was born, and when the tide of Conversion to Christianity was in full flood a Râm Mohan Roy and a Dayanand Sarasvati could come into the field, and rescue the nation from utter extinction.

RAM NARAYAN MISRA.

(To be continued.)

——:o:——

INTEREST.

THE INDIAN BANKER'S METHOD.

The banker of India has a method of calculating interest which recommends itself very much on the ground of its simplicity. In India Interest is generally calculated by month and not by years as in European countries, and for this purpose a month is uniformly considered as consisting of 30 days, although, in reality the case is not so.

In order to make the method easy two conventional terms are comployed, the Kacha and the Pacca. The former means the interest on a unit of money for one day, and the latter the interest on the same for thirty days or one month. It is clear now that thirty Kachas are equal to one Pacca. It also follows from what has been said, that the interest on one hundred units for a month will be one hundred Paccas. But the interest on one hundred units for one month (according to the Indian system) is the rate per cent. We therefore get the following statement.

30 Kachas = 1 Pacca; 100 Paccas = rate per cent.

An example will make everything clear. Suppose we have to find the interest on Rs. 200, for 6 days at 10 annas per cent per mensum.

The interest on Re. 1 for one day is 1 Kacha or K.

" " " Rs. 200 " " " 200 "

" " " Rs. 200 " 6 days " 200×6 or 1200 K.

But 30 K is 1 Pacca or P.

∴ 1200 K is $\frac{1200}{30}$ or 40 P.

& 100 P = rate per cent which is 10 annas in this case.

∴ 1 P = $\frac{10}{100}$ annas.

& 40 = $\frac{400}{100}$ = 4 annas interest.

Let us change the 6 days of the former example into six months.

∴ The int. on Re. 1 for 1 month is 1 P.

∴ " " Rs. 200 " 1 " " 200 P.

∴ " " Rs. 200 6 " " $200 \times 6 = 1200$ P.

But 100 P = 10 as or 5/8 Re.

∴ 1 pacca = $\frac{5}{800}$ Re.

∴ 1200 P = $\frac{5 \times 1200}{800} = \frac{15}{2}$ or Rs. 7-8 as.

From the above example the simplicity of the method is not observable. But this is not the way in which it is done. It has been done here in this elaborate form in order that the reader may have a clear idea of the process. The simplicity and ease is shown especially in most difficult sums involving fractions and in the mental way in which the banker works it out without paper and pencil. The Examiner may not be prepared to give full marks to any student who *has resort* to this method; but in half a minute, he (the student) can satisfy himself as to the correctness of his answer. The first exrmple is now being done in that half-a-minute process.

Int on Rs. 200 for 1 Month is 200 P.

" " " " 6 days $\frac{1}{5}$ of 200 or 40 P. or 4 as.

The second sum in the same way.

Int. or Rs. 200 for 6 months = 1200 P. or 120 annas Rs. 7-8 as.

The application of this method *to the annual method of interest* will be given later on.

(To be continued.) B. D. GUPTA.

PUZZLE PAGE.

JUNIOR PUZZLES.

10. Here are five upright lines :—



Add six more straight lines to them, and make 9.

10 marks.

11. Some boys are playing near a well, and let an object fall into the water : a man comes along and recovers the object. He becomes the tutor of the boys. Who were the boys ? what was the object ? who was the man ? how did he get the object out of the water ?

20 marks.

12. Tell, in not more than 25 lines, what you know of Bhishma.

20 marks.

SENIOR PUZZLES.

10. Complete and explain the following :—

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

20 marks.

11. Write a twenty-five line summary of the article on Shri Krishna in the June number.

20 marks.

12. Explain why the Lotus symbolises spirit and matter.

20 marks.

JUNIOR PUZZLES.

Answers. 7. 1. The letter D
2. " " E
3. " " L
4. " " H
5. " " I

The whole is Delhi.

8. The King was Nala, his wife was Damayanti, and his brother was Pushpaka. After many adventures, Damayanti reached her home, and sent out Brahmanas to search for her husband, bidding them chant some lines describing his desertion of her, so that he might understand while others did not. When she thus found out where he was, she sent word to the King, with whom Nala had taken service as charioteer, that she was going to choose a husband. The king came to her father's, driven by Nala as charioteer, and the husband and wife were reunited. *Nalopâkhyâna, Mahabharata.*

SENIOR PUZZLES.

7. See *Bhagavad Gita* III. 41. (There was a misprint in the first compound word.) The main points are : Desire, the "King of sin," is seated in the senses, manas and Buddhi ; there-

fore the senses must be first mastered ! when they are mastered they will not impel manas into activity for their gratification, nor cloud it : then the man can slay desire, and thus remove the greatest enemy of wisdom.

9. The Bull stands (1st) for the universe, and Mahadeva is the ruler of the universe, and therefore rides the Bull. (2nd) It is the emblem of the physical nature of man, and having dominated this as a Yogi He uses it as His vehicle. (3rd) It is the symbol of Dharma, and He is the great type of Dharma.

SENIOR.

S. R. G. 15. R. C. P. 35. L. D. 45. R. C. 42. P. P. S. 30. S. L. * 39. J. R. 28.

JUNIOR.

P. P. S. 24. K. P. 25.

* You can do all that you have asked.

HOW THE MOVEMENT GOES.

The College classes open on the 15th July and the School classes on the 2nd.

An ordinary meeting of the Board of Trustees, will be held on the 14th July 1901 to discuss some important questions.

The work on the Boarding House buildings is proceeding. The well of Sri Radhika Rani Sharga is almost completed. The hand railing which was presented by Pandit Jwala Prasad Shankhadhara M. A., C. S. Collector of Orai, is fitted to the College staircase.

Dr. and Mr. D. D. Chidester of Philadelphia, in the United states of America, have offered Rs. 100 per month for the College. This subscription will extend for one year, but, as the subscriber writes. "We shall be very glad indeed to do so (continue the subscription further if circumstances allow) because we believe the College is destined to do a great work in regenerating and up lifting Modern India and its people.

The Managing Committee sincerely thanks Dr. and Mr. Chidester for their liberal subscription.

The following persons have presented books to the College library which are thankfully acknowledge.

Mrs. Annie Besant	...	...	...	2 Vols.
Babu Govinda Dasa	...	...	...	3 ,,
,, Brij Lal	...	...	...	17 ,,
,, Mokshada Das Mittra		...	...	160 ,,

V. R. PAINDSAY,
Offg. Secretary.

—:o:—

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR APRIL, 1901.

Capital Account.

Receipts.				Rs.	As.	P.	Expenditure.				Rs.	As.	P.
Balance of last month.				4,141	4	11	College Building...	123	9	0			
Donations :—							Boarding House Buildings.	530	5	3			
General.	6,287	3	2				Furnitures :—						
Prize fund	700	0	0				College ...	129	13	0			
Miscellaneous :—							Boarding House ...	2	8	0			
Other Miscellaneous ...	2	2	0	6,989	5	2	Books and Magazines.	8	12	6			
							Apparatus...	11	12	0	806	11	9
							Balance ...				10,323	14	4
Total Rs.				11,130	10	1	Total Rs.				11,130	10	1

Income Account.

Receipts.				Rs.	As.	P.	Expenditure.				Rs.	As.	P.
Balance of last month.				2,009	14	7	Salaries ...	1883	8	0			
Subscriptions...	1004	8	0				Stationery and printing ...	5	1	6			
Fees ...	56	0	0				Miscellaneous,	36	13	9			
Game Fees	5	3	0	...			Game Expenses ...	6	0	0			
Suspense Account...	97	12	0	1,163	7	0	Postage and Telegram ...	17	10	6			
...				...			House Rent...	35	0	0			
...				...			Advances :—						
							Imprest ...	0	0	0			
							Other Advances ...	170	0	0			
Total Rs.				3,173	5	7	Stable Acct.	28	6	6			
							Suspense Account ...	27	3	0			
							Chemicals ...	2	8	0	2,212	3	3
							Balance ...				961	2	4
							Total Rs. ...				3,173	5	7

N. B.—Investment in G. P. Notes :—General Rs. 92,269
Prize funds. „ 7,831
Total Rs. 100,100

Details of Balances.

With the Bank of Bengal ...	...	3,371 1 7
In the Chest ...	...	7,913 15 1
	Total Rs. ...	11,285 0 8

Benares :
May, 1901.

V. R. Paindsay,
Offg. Secretary.

———:o:———

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Registered Number A 146.

The Central Hindu College Magazine.

A Journal for Hindu Boys.

New Series, Vol. I. | AUGUST 1st, 1901. | No. 8.

CONTENTS.

BENARES:
CENTRAL HINDU COLLEGE.
Subscription :—Re. 1 *per annum.*
Foreign subscription *per annum* 2s. or 50 *cents.*

BUSINESS NOTICES.

—:o:—

A number of subscribers, evidently students, going back home for the "long vacation," wish the Manager to direct their copies of the Magazine to the places to which they remove. This causes much unnecessary inconvenience and trouble to the office. To avoid these, it is particularly requested that subscribers will kindly attend to the following suggestions :—

(a.) If you leave the place to which the Magazine is usually sent to you, to stay at another place *only for a short time*, please arrange with the Post-Master of the former place to re-direct your copy to the latter Station.

(b.) If, however, you *permanently* change your place of residence or work, please intimate the same to this office and the address will once for all be changed.

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No subscription will be accepted for less than a year, and, if possible, subscribers should date their subscriptions from January, taking the back numbers if they subscribe later in the year. Yearly subscriptions beginning at any date will not, however, be refused.

All business communications should be sent to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares. Literary matter should be addressed to Mrs. Annie Besant, Benares City, who is, for the present, conducting the Magazine.

Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

In order to give facility in finding their names, subscribers are requested to give their Register Numbers (printed on the wrapper) in all communications, otherwise letters cannot be attended to.

THE
CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | AUGUST 1st, 1901. | No. 8.

IN THE CROW'S NEST.

The Order of the Golden Chain in India is spreading so fast among the boys and girls that the cost of cards and printed promises—which is falling entirely on the Editor of this Magazine—is becoming rather more heavy than was expected. Each member costs in postage and printing about 2 annas, and in future 4 half anna stamps must be enclosed with each application, to cover the actual outlay. The members who have already joined need not send anything; they have the advantage of their promptitude in coming in; but no application received after August 5th will be replied to, unless it contains the four half anna stamps. If, at the end of the year, there is any small balance remaining above the expenses, it will be handed over to the C. H. C. A large number of members are awaiting their cards, in consequence of the great delay in getting the block cut and the cards printed off.

***

In Europe, when a man takes the university degree of Doctor of Philosophy, or of Literature, or in some other subject, he usually has to defend some propositions in oral debate. Last June, in Holland, a member of the Theosophical Society, Mr. Haye, was taking his degree as Doctor of Literature. He put as one of his propositions: "That the Theosophical movement begun by Madame Blavatsky has not been appreciated at its proper value by the literary and scientific world." He defended this with great skill, and

stated that he was proud to testify on such an occasion to the greatness of Helena P. Blavatsky. So far from suffering for his courage, he was very warmly congratulated by the University through the mouth of its chief official, when he was received as Doctor by the Faculty. Men like Dr. Haye, who have the courage of their opinions, do much to overcome the prejudice with which all philanthropic movements have to contend in these days of selfishness.

***

The President of the Board of Trustees and the Secretary are to make a short tour next month on behalf of the C. H. C. to raise funds. We shall be able to give next month the list of places that are to be visited. They return to Benares at the end of September.

***

Much boast is made in modern days of the progress in manufacturing skill, but despite all the modern appliances the products of antiquity still hold the prize for excellence. Every one knows that the exquisite fabrics of India are unrivalled, and that the art of producing them is gradually being allowed to die out. These arts can only flourish where the artificers are secure of a livelihood, and are not pressed to hurry their work by the whip of competition. The old plan by which the state organised industries, supported the workmen, and owned the products, raised artistic production to a very high level, kept the working population in comfort and free from anxiety, and made taxes unnecessary. The once thriving industry of the famous Kashmir shawls is being killed out by the introduction of the western idea of throwing it open to competition, and it is likely soon, unless wiser counsels prevail, to join the other dying industries, the failure of which is impoverishing India. It is interesting to learn from some recent discoveries, that in the reign of King Zen, in ancient Egypt, 6,000 B. C. linen was manufactured

which, compared with modern fine cambric, shows a finer thread, and a closer warp.

***

An American gentleman, Mr. Suverkrop, who has been travelling in south America, collecting rare plants, has found an orchid which sends down a tube into water, when it feels thirsty, and drawing up the water, pours it over its roots. Mr. Suverkrop writes. "Among the orchids I noted one different from the rest, the leaves, sharp lancehead shaped, growing all round the root and radiating from it. From the centre or axis of the plant hung a long slender stem about one-eighth of an inch thick by one-fourth inch wide, the lower end of which was in the water to a depth of about four inches...............When the plant was in want of water this tube would gradually unwind till it dipped into the water. Then it would slowly coil round and wind up, carrying with it the amount of water that that part of the tube which had been immersed contained, until when the final coil was taken the water was dumped, as it were, direct into the roots of the plant. The coil remained in this position until the plant required more water."

***

Here we have another proof of the truth of the ancient Hindu teaching that there is consciousness in everything, however much it may differ in amount. This plant has sufficient consciousness to feel the need of water and to take action to supply the need. Another proof of this same principle will be found in the Science Jottings sent by Mr. Keightley from London, describing the remarkable discoveries of Professor J. C. Bose, of the Calcutta Presidency College—an Indian gentleman whose scientific genius is rapidly raising him to the first rank of scientific men.

***

Sometimes, according to the English proverb, "the biter bit"—one who tries to injure another is himself injured.

A remarkable instance of this is given in a story of an Oyster and a bird called a Sea-pie, or Oyster-Catcher, given to us by Mrs. Lloyd as follows:

"He was a pretty sea-bird, with longish red legs and a very long red bill turned up at the end. One day he found a nice fat Oyster, at home, in his own house, with the door wide open. The bird, who is called an "Oyster-Catcher" or "Sea-pie" thrust his long beak into the open bivalve, to pick out the dainty morsel. When lo! Mr. Oyster was too wide awake to be eaten up without a struggle. Snap! went the double (bi-valve) shell and caught the beak of the poor bird fast in a trap. I know this is true, for my father found the bird quite dead from starvation and the Oyster's shell—fast closed, and had the bird stuffed afterwards in that position! It is called a "sea-pie" or sea-magpie from its black and white plumage."

***

Another case of intelligent adaptation of means to ends has been observed in connexion with the drawing out of rubber from the rubber trees. A species of bee has been seen to carry off the co-agulated rubber fluid on the stems, and also to use resinous exudations from allied trees as ready-made wax, thus saving themselves the trouble of making wax for their combs. It was observed also that where the fluid ceased to ooze out from the cuts made by men, the bees themselves cut the bark, so as to cause a flow of the needed fluids.

***

We mentioned the other day the way in which many insects were made to look like the flowers or leaves among which they live. A fine coloured plate has been issued by the Imperial Society of Naturalists at St. Petersberg, showing various spiders that are thus protected by their Deva guardians. One spider that lives on blue lichen is itself blue. There are white spiders on white flowers, and yellow ones on

yellow flowers, and one that lives on red and yellow flowers has a yellow body spotted with red.

* * *

The example set by the Central Hindu College in the matter of religious education is spreading, not only among Hindus, but among the members of other creeds as well. In the Parsi School at Karachi, the Head Master Mr. C. E. Anklesaria, has introduced religious teaching, making it compulsory, and the boys are taught religion and ethics according to Zoroastrianism, and the histories of the Divine Kings and Heroes from ancient Persian sources. If each religion thus trains its own children, remembering at the same time, to teach respect for the religions of others, as branches from a common stem, we shall soon see a change in the religious and moral condition of India.

* * *

"O God, in every temple I see people that see Thee, and in every language I hear spoken, people praise Thee.

Polytheism and Islam feel after Thee.

Each religion says "Thou art one without equal." If it be a mosque, people murmur the holy prayer, if it be a Christian Church, people ring the bell from love to Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is Thou whom I seek from temple to temple.

Thy elect have no dealings with heresy or with orthodoxy, for neither of them stands behind the screen of Thy truth.

Heresy to heretic, and religion to the orthodox, but the dust of the rose-petal belongs to the heart of the perfume-seller."—*Abul-Fazl's Inscription on a Mosque in Kashmir.*

IN DEFENCE OF HINDUISM.

VI. SHRÎ KṚISHṆA.

(Concluded from p. 193.)

[*Boys are invited to send to the Editor questions that they would like dealt with in this series of articles.*]

The other great accusation against Shrî Kṛishṇa is that He led people into wrong actions, and thus made them immoral instead of moral. One favourite instance is taken from the *Mahâbhârata*; the case in which Yudhishṭhira told a lie.

The battle had been raging furiously on Kurukshetra for fourteen days, and on the fifteenth day there was a fierce fight between Arjuna, the son of Pâṇḍu, and Droṇa, his old preceptor. Neither could gain any advantage over the other, and they finally drew away from each other, and charged in other directions, each carrying all before him. Then Shrî Kṛishṇa advised that some one should tell Droṇa that Ashvatthâmâ had been slain. Now Ashvatthâmâ was Droṇa's son, and it was thought that he would not continue to fight if he believed his son to be dead.

Arjuna, Shrî Krishna's especial pupil and best beloved, refused to take such means of gaining a victory, regarding a falsehood as unworthy, even though used as a stratagem against a foe, and caring not for a victory stained by a lie. Bhîma, less scrupulous, slew an elephant named Ashvatthâmâ and then shouted to Droṇa, "Ashvatthâmâ is slain!" a statement true in words, but false in the meaning conveyed. Droṇa was shaken for a moment, but then refused to believe the news, sending to ask Yudhishṭhira if his son were really slain, for he firmly believed that Yudhishthira "would never speak an untruth, even for the sovereignty of the three worlds."

Yudhishthira hesitated. It was the fifteenth day of battle, and none could defeat Droṇa; he was invincible, and

the army of the Pândavas was melting away before him. As he hesitated, Shrî Kṛiṣhṇa, standing by, advised him to say that Ashvatthâmâ was dead. Sheltering himself under this advice, Yudhishṭhira said: "Ashvatthâmâ is dead," adding, under his breath, "the elephant"—a poor subterfuge, seeking to gain the advantage of a lie while preserving verbal truth.

Here Shrî Kṛiṣhṇa distinctly advised the telling of the lie, and this may serve as an instance of the cases on which the accusation against Him is based.

The answer to the accusation is that such trials of steadfastness in virtue, despite all argument and all authority, are the means whereby God tests those who are approaching perfection, but have yet left in them some traces of human weakness. Through some one to whom they look up He tests the reality of their love of righteousness, their fidelity to principle, their steadfastness in right doing, their clearness of discrimination. And what Íshvara does generally through the agency of others, He Himself did as Shrî Kṛiṣhṇa. He tested the three Pâṇḍavas, His dearest friends, those who were nearest to Him; only Arjuna stood the test, and remained invincibly loyal to truth. The inner weakness of Yudhiṣhṭhira came out under the test, and bitterly did he suffer for his fall. But that suffering cleansed him from his weakness, and when at the close of his life he was exposed to a similar trial, and a God bade him desert a dog that was under his protection, he refused and stood firmly to the right, rejecting heaven if to be bought by a treachery.

It is thus that Íshvara tries us to the uttermost, that we may become perfect and established in righteousness. Shrî Râma was commanded by His Guru to take the crown which was His by birth, against His father's order; He refused. Bharata was commanded to take it, by the same sacred authority; he refused. Thus by example in Râmachandra and Bharata, by counsel in Shrî Kṛiṣhṇa, Íshvara

has taught that a man must do the right, whatever authority may urge him to do the wrong.

Only a God or a Guru, acting without selfishness and wholly for the teaching of the pupil, may thus test a man's virtue. And it was as God and Guru that Shrî Kṛishṇa acted.

Men are very much governed by words and appearances, and are thus often led into wrong judgments. Speaking generally, not only special tests of the advanced, but all the trials and temptations which meet us, under whatever appearance, come by the will and by the direction of Ishvara. He brings them all, and uses them all for our evolution. And in thinking of Shrî Kṛishṇa, we must remember that He was Îshvara in human form, and that many of His acts are the acts of an Îshvara and not of a man. We see in Him that even our temptations have a divine origin, and have our good as their end. Exactly the same thing is shown in the Christian Bible, where it is said that God accepted the offer of a lying spirit to go out and deceive a king, and bade him go forth and deceive. (1 kings. xxii. 19—23.) Only those who cannot recognise the one unswerving will that works for evolution have difficulty in understanding Shrî Kṛishṇa's actions. He is often as difficult to understand as is human life, for the same Îshvara is in both.

ANNIE BESANT.

(*To be continued.*)

Here are some facts about thermometers that school-boys may find useful. The first thermometer was made by Galileo in 1603, but it had no scale. Then Duke Ferdinand of Tuscany made the first scaled thermometer in 1654. Fahrenheit, who was a skilled glass-blower, made one in 1706, when he was 20 years old, and two of his original instruments are still preserved in the freezing point at 34°1' and 34°2' respectively, instead of at 32°.

HINDUISM THE UNIVERSAL RELIGION.

"It (Hinduism) has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual and another for the philosophical and speculative." MONIER WILLIAMS.

This is the Age of Science. Men now want to see everything by the cold light of reason. The ship of faith has been completely wrecked by the storm of reason. Consequently such of the religions of the world as cannot withstand the shock of modern science are daily losing their hold upon the minds of thinking men.

More than any other, Christianity, the religion of the world, proselytising missionary, is melting like a waxen image before the fire of reason; for faith is the very cornerstone of the religion of Jesus as P. C. Mazoomdar writes. The startling discovery of the remote antiquity of man, the theory of Evolution as taught by Darwin and the study of comparative religions have torn the Bible,—which Bishop Welldon wanted to be taught in all our schools and colleges,—to pieces. Christian after Christian is daily breaking his ties with the church to wander helpless and restless in the dry pastures of materialism and scepticism. By trying to make religion simple enough to be understood by the lowest intellect, the inevitable effect has been to make the more evolved thinker go outside religion. The decay of Christianity is largely due to its having no philosophical back-bone. While this is the fate of Christianity and such other religions, what is the state of Hinduism?

One hopeful sign of the times is the revival of Hinduism and the genuine interest which is being taken in it inside and outside India. The credit of this is largely due to that noble band of Theosophists at whose head stands our old and venerable Colonel Olcott, and that much abused but little understood Russian lady Madame Blavatsky. A savant like Prof. Max Muller growing eloquent over the Vedanta philosophy, and an English woman like Mrs. Annie Besant, are enough to show us that Hinduism must be something more than a mere bundle of superstitious customs and beliefs as it is generally pictured by our Missionary friends To such

of our shallow critics as are inclined "to include our whole system under sweeping expressions such as heathenism or "Idolatry" our earnest advice is :

"Drink deep or taste not the Pyerian spring."

Behind the veil of popular Hinduism, beneath the outer sign of these idols there is the esoteric Hinduism, the Hinduism taught by Shrî Kṛishṇa and Gautama Sâkya Muni. It rests upon the solid foundation of reason. It harmonizes with the latest conclusions of science. It is philosophic for the philosopher and childish for the child. It is not built upon the life of any particular prophet like Christianity, Mahommedanism and Buddhism. It is not limited to any particular book. It is based upon eternal spiritual laws. In short it has in it everything that is wanted to make it a progressive and universal religion ; for in it there is unity in variety.

Hinduism is universal and adapted to all stages of evolution. All the religions of the world from the lowest Fetishism to the highest Brahmagyana, come within its pale. "It is acceptable to all minds" as Svami Vivekananda says. Therefore with stress do we say without fear of contradiction, if ever there is a religion which has any claims to universality, it is Hinduism. If there is any missionary foolish enough to indulge in the vain hope of adding India to his list in the face of so many striking facts, tell him in the plain words of Dr. Chamberlain that the conversion of India through Christianity is quite impossible.

Thank God, the waves of spirituality have once more crossed the confines of India and begun to deluge the world with their holy flood. The preaching of the Vedanta in distant climes by the noble Theosophists and the Sannyâsi desciples of Yogi Râmakrishṇa Deva, heralds the dawn of a new era. The day of Indianising the west by the influence of Indian philosophy is not far distant, as it has been wisely predicted by the Upanishad-intoxicated Schopenhauer and the union of the East and the West is only a question of time.

MANGALOREAN.

SYMBOLOGY.

A short note on the sacred and venerable objects, which are set up in every one of our sanctuaries will not be rejected by philosophic minds, which do not judge things by outward signs, but admire the grand esoteric significance of these symbols, devised by the sages of yore, to stimulate our imagination.

One of these symbols is Natarâja. Natarâja means the "Lord of the Stage." "The world is a stage where every one must play a part" and of this He is invisible Lord, and therefore He is the Teacher or Guru of the Universel. One of the functions of this Guru is to enforce precepts by example. It is this which forms the keystone of this Symbol.

On his head he wears Gangâ, that is, Chit-shaktî or wisdom, which is cool and refreshing and purifies its possessor.

The Udukai in one of his right hands indicates that He holds the cause of the Universe; sound (Shabda nishtham Jagat) in His hand; in other words, He holds the world to be folded or unfolded at His will and pleasure, because to the Gyani the world exists only if He wills.

The Agni in one of his left hands indicates the Guru's proof of the veracity of his instructions. The idea is that His teachings will be seen to the best advantage only in practical realization.

The second right hand represents the idea of peace and calmness accruing from wisdom.

The deer on one side is the mind; because the latter leaps and bounds from one thing to another as wildly as that animal. The Âtma is far beyond the reach of the deer-like mind, and so the deer in the picture is placed near the legs.

He is clad in the skin of a tiger which He Himself slew. Desire is that tiger; it is brutish and ferocious, and so it is to be killed and Natarâja alone can enable us to kill it.

One foot is placed over and crushes the giant Mualaka *i. e.* Maya, the endless illusion—the cause of birth and death; while the other represents "The Tûrya state" which is beyond and above the three states of waking, dream and dreamless sleep or Jâgrat, Svapna and Sushupti.

The place of dance is Thillai vanam the body, spoken of as vanam or forest on account of the multitude of its components. The platform in that theatre is the cremation ground, the place where all passions and desires, names and forms, have been burnt away—pure conciousness devoid of attachment to anything outside.

These are some of the leading features of the Natrâjâ Symbol. The Guru teaches that Mâyâ should be crushed down, that the world should become subject to us and not we to it, that the deer-like mind should be under our control and desire be destroyed, and that we should ascend to regions of pure and stainless conciousness free from passion and deception and enjoy the calmness and the bliss of the Átmâ.

Viewed in the light of this inner meaning, the image of Natarâja is no more a meaningless idol, but a symbol of the highest teaching and an object of extraordinary merit.

SOUTH INDIAN.

—:o:—

DHARMA.

I venture to write on Dharma simply because I wish to do so, not because I think myself learned and able. Dharma is a very vast subject including many noble qualities in one. According to Manu it includes ten great virtues: (1) contentment; (2) forgiveness; (3) cleanliness both physical and mental; (5) control of the senses; (6) control of the mind; (7) honesty; (8) spiritual learning; (9) Truthfulness; (10) the quality of not being angry. Of these, four are of most importance and are the very supports of Dharma. These

four are (1) Truthfulness; (2) Devotion; (3) Kindness; (4) Cleanliness; all of them being included in the ten above mentioned virtues.

Dharma is symbolically represented in the oriental scriptures by a bullock having all his four legs or supports in Satyayuga or the golden age, and therefore quite able to go on in that age; while in Tretâ, Dvâpara and Kaliyuga, the remaining three ages, he loses one, two and three legs respectively; so that at last, in Kaliyuga, he having only one leg cannot go on properly.

The defination of Dharma as often given in Samskrit is ध्रियते जगदनेनेति धर्मः or the chief support of the existence of the world. Without Dharma the world cannot go on. Dharma is the quality by possessing which a man is regarded superior to all other beings; if devoid of Dharma, he is no better than a beast. When a man passes from this to the next world, no one except this greatest friend of all, Dharma, follows him, no one except this Dharma comes to help him and stands by him.

Neither father, mother, brother, nor wife nor son comes to soothe him. All his belongings desert him, one by one, except his Dharma, which is too faithful to leave him. All his property remains on the earth; his cattle in their stables; his wife at the door of the house; and all the persons who carry his dead body remain on the burning ground. His body, which is the last of all to desert him, at last renounces him on the funeral pyre and his Dharma only remains to console him. Deserted and lonely he then clings to his only faithful friend, the only follower, whom he at first did not care so much for. Why should we not then make friends with him now, and regard him as dearer than the physical life, which proves false and unfaithful in the end? Food, drink, sleep, fear and other such things are the same with all. The only thing which makes human beings excel others is Dharma. We must preserve this superiority by keeping our Dharma safe. Now comes the question what path should we follow in order to

know our Dharma? This question is very difficult to answer. The same question was put to Yudhishṭhira, and the young prince says in reply.

तर्कोऽप्रतिष्ठः श्रुतयोविभिन्नानैकोमुनिर्यस्य मतं प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ॥

"Argument has no finality. Scriptures disagree. There is not only one Muni that his view may be taken as authoritative. The essence of Dharma is hidden in a cave; the (path) which the great ones have trodden is the path. Dharma is not the same for every body. It is different for each and every body. It is therefore that the Rishis differ from one another in opinions. For some अहिंसा (harmlessness) is परमो धर्मः the highest Dharma, while for others सत्या नास्ति परोधर्मः There is no Dharma higher than Truth." Shri Krishṇa says to Arjuna :—

"सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्व पापेभ्यो मोक्षयिष्यामि माशुचः ॥"

"Renouncing all Dharmas come on to Me alone for shelter; sorrow not, I will liberate thee from all sins."

Every one has within him a power called Conscience, Judging right and wrong. We can find our own Dharma with the help of this conscience, and to obey conscience is always right.

"What conscience dictates to be done,
Or warns me not to do;
This teach me more than hell to shun,
That more than heaven pursue." (POPE).

A. C. H. C. Boarder.

EARLY CIVILIZATIONS.

You will remember that in the June number we spoke of writings discovered on tablets of baked clay, discovered in Assyria, which must have been prepared at least 700. B. C.

I see that my old friend Arthur Evans, son of Sir John Evans the famous Geologist, has recently made some discoveries in Crete which "have been of the highest importance as throwing an entirely new light on the early civilisation of the Egœan and Mediterranean seas, and proving the hitherto unknown fact that a Pre-Phœnician form of writing was in use within those areas during the Mycenœan period. Starting on certain engraved gems, some of them found in Crete, the figures on which he suspected to be alphabetic or syllabic signs, he was led by inductive reasoning to infer that in the island there must exist monuments of a pre-historic system of writing.

For some years he has carried on investigations in Crete, with the final result of bringing to light, in what seems to be the Palace of King Minos, or the famous Labyrinth, upwards of a thousand clay tablets, inscribed with documents in both a pictographic and a linear system of writing, as well as remains of artistic work of remarkable interest. The existence of a high stage of Mediterranean culture, about 2000 B. C. has thus been established, and the use of writing among Hellenic peoples has itself been carried back to a date at least 500 years earlier than has hitherto been regarded as possible.*

Arthur Evans was one of my father's pupils, and I remember that he was always "wanting to know something or other, and bringing to my father some curiosity found in the hedges or ditches, some fossil, some strange animal, shell, or stone. He could write or draw equally well with both hands, and as a very small boy, always had to look for a little mole by which to distinguish the right hand from the left!

* "Nature," May 9, 1901.

He is now M. A., Hon. Fellow of Brasenose College, Oxford, Vice-President of the Society of Antiquaries, Keeper of the Achmolean Museum, Oxford, author of many standard works on archœology and anthropology, and finally one of fifteen candidates for election into the Royal Society.

Boys cannot begin too young to take an intelligent interest in all that surrounds them.

A. C. LLOYD.

—:o:—

INDIAN HEROES.

HOW YUDHISHTHIRA KEPT FAITH.

(*Continued from page 170*)

Strong men delight in the strength of their bodies and take pleasure in dangerous enterprises; their splendid achievements dazzle the imagination of the people, who with one accord grant them the title of a hero. We cannot all be strong as Bhîma. To most men it is not given to go on wonderful quests, to do brilliant deeds, and so win the honours of a hero. Yet we can achieve the distinction in a far greater way, even though the world may not recognize us.

What was said by the wise man of old is still as true to-day,—a greater hero is he who controlleth himself than he who taketh a city. Yudhishṭhira was a far greater hero, when he kept his pledges made to the sons of Dhritarâshtra than ever Bhîma was in his greatest exploits. When he took upon himself the consequences of his defeat at dice, though defeated by fraud and craft, when he went into exile in spite of the entreaties of his people, in spite of the pleadings of the Beautiful One, Draupadi, and the persuations and taunts of his brother Bhîma, he performed a deed more heroic than any of the greatest deeds of the heroes who fought on Kurukshetra.

Now being defeated at dice, and in accordance with the agreement made with the sons of Dhritarâshtra, the Pândavas and Draupadi set out from the city of Hastinâpura, and passing through the gate "Vardhamâna" went towards the forest in a northerly direction.

The citizens, learning of their departure, became overwhelmed with sorrow, and having met together determined to follow the sons of Pâṇḍu into exile. So they went after the Pâṇḍavas, and at length overtaking them, reproached them, saying "How can you leave us to the mercy of wicked men?"

Then Yudhishṭhira, with gentle courtious words thanked them for their expressions of love. He reminded them, that he was not leaving them to the care of evil men; for did not the revered Bhîshma remain, there was the old king, and Vidura, besides many others of his friends and well-wishers; these men he entrusted to them; therefore, as good citizens they should do his will, and cherish these, his friends. And as Yudhishṭhira counselled, so did they, and returned to the city.

For a short time the Pâṇḍavas dwelt on the banks of the Gangâ; then after having performed various religious rites, by one of which, Yudhishṭhira obtained from the Sun, the copper vessel, which, day by day, by reason of the virtue the Purifier of the World had bestowed upon it, provided food inexhaustible for the royal exiles, they left the banks of Gangâ and went towards the field of Kurukshetra, and proceeding thence through forest after forest in a westerly direction, they came to the forest of Kâmyaka and halted by the sacred lake Dwaitavana. Here, as it was a holy and secluded spot much frequented by holy men, the brothers stayed for a while.

Each evening after the day's duties had been done, the brothers with Draupadi were wont to sit under the trees talking of the old days of their happiness. Now, as if used

by the high Gods as an instrument for testing the faith and courage of Yudhisṭhira, Draupadi, full of bitter grief because of the sufferings and hardships of her loved ones, began to recall to Yudhishthira his past greatness. hoping thereby to excite him to anger, so that he might break his pledges and return and drive out his enemies from his kingdom. He was unmoved by her tears and entreaties, and remained silent. Then she called his attention to the pitiable condition of his brothers. She bade him remember that they were all willing and able to regain their rights by force of arms, that they were only withholding their might at his word. Still he sat unmoved, silent. Then she hurled at him the greatest and bitterest of all taunts. "Art thou not a Kshattriya," said she "and is not righteous anger lawful to thee! Is there any Kshattriya in the whole world, who would forbear from just indignation in such a case as this? If thou, O King, failest now in thy duty as a Kshattriya, thou wilt be for ever cursed and despised by all creatures, thou wilt be looked upon as a coward and no Kshattriya, and thou wilt meet destruction both in this world and in the next." Still Yudhishṭhira was silent, though his heart was sore.

She recalled some of the wisdom she had learnt when a child at the court of her father from her tutor, and with many specious arguments tried to change Yudhishthira's mind. Then she said "There is a time O Yudhisthira for forgiveness, and a time to be angry; now indeed is the time to be filled with righteous anger and to fulfil the dharma of a Kshattriya. The humble and forgiving person is disregarded, while those that are fierce persecute others. He, indeed, is a king who hath recourse to both, each according to its time."

And Yudhisthira said: "O beautiful one, how can I indulge in anger. He that is angry becomes blinded in his anger, and seeth not things in their true light. He fails to distinguish between what should be said and what should not, between what should be done and what should not. Anger becometh not a weak man nor yet a wise man, for the weak

man bringeth destruction on himself by his anger and the wise man, having his delight in things of the other worlds, should be indifferent to this. The strong man giveth not way to anger, for the qualities of a strong man—generosity, dignity, courage and skill are not compatible with anger. Listen, beloved one, forgiveness is the might of the mighty, forgiveness is sacrifice, forgiveness is peace of mind, forgiveness is ascetism, forgiveness is holiness, and by forgiveness is it, that the universe is held together; this world even belongeth to those that are forgiving, the next world also is in their possession. Forgiveness and gentleness are the qualities of the self-possessed, therefore will I hold to them."

So Draupadi could not move the king by any argument, and she went out from his presence weeping.

Still the trial of the king was not over, for now Bhîma drew near, full of anger. "Religion and Virtue," said he, "thy cry is ever thus. Hast thou—a Kshattriya—through despair lost thy manliness? Cowards alone give way to despair. Might and energy are the religion and virtue of the Kshattriya. Fulfil the duties of thy order and slay thy enemies."

"Thy words. O Bhîma," said Yudhishthira, "are sharp, and pierce my heart like keen arrows. I cannot blame thee, for by my folly alone has this calamity come upon you, but surely thou rememberest my pledge to Dhritarâshtra's son. His words to which we all agreed, were "O prince if vanquished in the game, thou shalt have, with all thy brothers, to dwell, to the knowledge of all men, for 12 years in the forest of thy choice, passing the 13th year in secrecy. If during the latter period, the spies of the Bharatas, hearing of thee, succeed in discovering thee, thou shall have again to live in the forest for the same period, passing once more the last year in secrecy. I, on my part also promise truly in this assembly that if thou canst pass this time, baffling my spies and undiscovered by them, then the Kingdom of the five rivers is once more thine, and we, also, abandoning all our wealth, shall pass the same period according to the same rule. Thou knowest, my brother, that I agreed to this, how

then can I break my word? Then Bhîma tried to persuade his brother to evade his vows. "It is written," said he "that a year shall be equivalent to a day in the observance of different vows, therefore keep thy pledge for 13 days, and be satisfied," and Yudhishthira said: "I cannot use deceit, I dare not speak that which is not true, for untruth is not in me, be of good cheer, for without the help of fraud, shall thou kill the wicked Duryodhana with his allies."

Then came the Rishi Vrihadashva, bringing Yudhishthira comfort and consolation, after his heavy trial.

HARRY BANBERY.

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SCIENCE NOTES.

One of the newest points of interest in recent science is the remarkable parallelism, which Prof. J. C. Bose of the Calcutta Presidency College has demonstrated to exist, between the response to electrical and mechanical stimulus on the part of living nerve and muscle and the response of metals. If you pinch or strike a bit of muscle it changes its volume and an electric current is excited in it. This has long been known; but Prof. Bose has now proved that if you strike or pinch a metal rod, an electric current is set up in the metal also, and what is more, the entire character of this electrical response is identical for both muscle and metal. And the same thing is equally true as regards a living nerve. For in nerve any stimulus, say that of light on the optic nerve, sets up an electric current exactly similar to that set up by a similar radiation in a metal rod.

Moreover in nerve and muscle, temperature affects the character and magnitude of the response to stimulus. At one fixed temperature for any particular kind of muscle or nerve, the response is greatest and most prompt; while both below and above that temperature the response falls off, till it fails entirely when the condition of heat-rigor or cold-rigor

is reached. But exactly the same thing is found by Prof. Bose to be true for metals. Each has its own special temperature at which it responds most actively to stimulus and below or above that temperature its power of response diminishes.

Again certain substances act as poisons to nerve or muscle, killing it, that is destroying its power of response. Exactly the same thing is true of metals. Certain substances, even in minute quantities,—corrosive sublimate for instance—weaken or entirely destroy the power of response in metals.

So close is the parralled that Prof. Bose has constructed a mechanical "eye" that responds not only to light, but to almost all orders of etheric waves by an electric pulsation, just as does the human eye to those etheric or electric waves which are called "light,"

How far these discoveries will lead, and to what extent this parallism between the modes of response of organic and inorganic matter can be pushed, the future alone can show. But the results so far are certainly very striking and point to an underlying similarity of nature in both domains that is most suggestive.

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Another very remarkable recent lecture, also at the Royal Institution, was that of Prof. J. J. Thompson on "Bodies smalier than the Atom," in which he summed up much recent work and research, going to demonstrate the existence of actual particles not larger than the one hundredth part of an atom of hydrogen. And strangely enough Prof. Thompson produced very strong evidence for the theory that these particles not merely act as carriers of negative electricity but actually *are* themselves negative electricity, thus ranging himself in favour of an old and much ridiculed contention of Madame Blavatsky; to the effect that "electricity was material."

The subject is too technical for any brief account of the reasoning to be possible, but it certainly illustrates the very remarkable and striking way in which the latest and most recent advances of modern western science are approximating to the teachings of the occult philosophy of the East.

The same remark is further illustrated in another field by a very able article in one of the leading French scientific journals from the pen of a M. Muller, in which he propounds a theory of the Ether which practically comes very close indeed to that outlined in theosophical literature.

Altogether, although it would not be correct at present, and certainly not wise, to claim that modern science working along its own lines of accurate physical investigation has actually proved or even strongly confirmed the views of occult investigators on that border land of the physical world which is common ground to both, yet if we look backwards some twenty-five years to the beginnings of the theosophical movement, no one can fail to recognise that each new advance of science, each fresh discovery, each new and more adequate theory in one or other department of the world of sensible phenomena around us has been a step nearer towards, and not away from, the essential teachings of occultism.

But this does not mean that the new, the rising generation will do wisely or well to accept without further parley the dicta of occult science and *rest content with believing therein*, on authority. That would mean retrogression, not progress; a falling back in the onward march of evolution, not an advance. Far better indeed to be a theoretical materialist, but a sincere, honest, hardworking searcher into the facts and laws of nature, than to rest content in blind acceptance of dicta and teachings, but half understood and never realised. The former at least must needs by nature's own laws, which are but the expression of the Divine Idea, make some progress; he will grow in power of mind, strengthen his character in truthfulness and industry and what he does

learn, little and narrow as it may be—will still be really assimilated and grasped, so that sooner or later he will find his view forcibly enlarged and come to a better and wider appreciation of the truth. But the mere accepter of words and phrases, whether they be materealistic or occult, will reap small profit and surely fall behind in the race. For the soul grows by what it assimilates, whether in the world of knowledge, of ethics or of spiritual insight, and assimilation means the practical use and handling, the living out in experience of what one learns, whether in the outer or the inner world.

BERTRAM KEIGHTLEY.

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THE GOLDEN CHAIN.

Onward, ever onward!
    Sounds the glad refrain:
We're a band of workers
    In the Golden Chain.
Link by link we've forged it,
    Tiny links of light,
But 'twill bind all nations
    If we keep it bright.
Ready, then, and willing,
    Striving to attain,
Each to do his duty
    In the Golden Chain.
Even little children
    Can be brave and true!
Spreading joy and sunshine
    All the wide world through:
So we're formed together
    One great brotherhood,
Trying each to further
    Universal good.
Thus by love and kindness
    Without blot or stain,
Through the countless ages
    Lives the Golden Chain.

E. A. H.

HOW THE MOVEMENT GOES.

A Suggestion.

Dear Readers of the C. H. C. Magazine.

I trust all of you know that there is a custom among the Hindus that when a boy completes his sixth year and enters on the seventh year, he is thought fit to be instructed in the higher duties of life. The parents place the child under a teacher to whom sweetmeats are presented by the would-be pupil. The sweetmeats are distributed among other boys after the teacher has invoked blessings on them.

The father—Colonel Olcott,—has made over the charge of his beloved child—*The Arya Bâla Bodhini*,—to our most respected teacher, Mrs. Annie Besant, for further instructions, just as our young magazine completed its sixth year. Brothers, allow me to ask you, what sweetmeat did you bring and present to our teacher? If you forgot to do so, it matters not. Our teacher is a kind and sympathetic one. Let us act according to the proverb, "Better late than never."

Allow me to name the sweetmeats which it may be worth while to present to a teacher of the type of Mrs. Annie Besant. The sweetmeats which will be most acceptable to Mrs. Annie Besant and to Colonel Olcott, too, is to contribute something to the funds of the College. For this purpose, I ask you for no more than one pice, or three pies, a month. Laugh not at the small amount proposed by me, but remember "Little brooks make great rivers." I think the number of the present subscribers of the Magazine is not less than 3,000. If all of you agree to contribute one pice a month to the funds of C. H. College, you will, all in all, contribute 9000 annas, *i. e.* Rs. 562, not a small amount, in one year by such small contributions. If with this noble and highly commendable resolution, each subscriber of the paper take a silent but solemn vow to try his best to procure two such subscribers for the paper who would also be ready to give three annas a year to the College, the young readers of the boys' magazine will thus be able to contribute Rs. 1686 per annum. May Shrî Kṛishṇa realise my dreams, and may I see the founding of scholarships and the doing of other charitable business with such yearly contributions.

I appeal, and appeal most earnestly, to all readers to consider my proposal favourably and to agree in my views. Grudge not to give one pice, *i. e.* three pies, a month, and may the blessings of Vishvaṇath, the Lord of the Universe, be with you ever!

A Reader from the Land of the Five Rivers.

LIST OF PRIZES, SCHOLARSHIPS OR MEDALS THAT ARE ENDOWED OR ARE OTHERWISE MADE PERMANENT.

The Nrisinha Prasad Hari Prasad Buch Metaphysic Prize.

A prize of Rs. 300 each year to be given to a graduate of any Indian University, of not more than ten years' standing, who writes the best essay on a metaphysical subject. The candidate is required to be strictly a vegetarian and a teetotaler.

The subject for this year is " A comparison of the conceptions of the superphysical man in the Philosophies of the East and the West."

Sri-Krishna Karma Prize.

A prize in the shape of a cloth-bound copy of Mrs. Besant's Manual on " Karma" to be awarded to the student who stands first in the Entrance Examination in the College.

Mrs. Besant Prize.

An Annual Prize of Rs. 17/8 at the disposal of Mrs. Besant. This year it is to be given to the student of the College who stands highest in the College in the School Final Examination.

The Besant Bhagavat Gita Recitation Prize.

A prize of the annual value of Rs. 3/8 to be given to the student of the highest class in the C. H. C. who stands first in the Bhagavat Gita Recitation.

The Sadashiva Prize.

An annual prize of Rs. 3/8 to be called by the above name and to be awarded to the best student for good conduct, piety and duty.

The Mansuk Ram Soorja Ram Tripathi Medal.

A Silver Medal of the value of Rs. 17/8 bearing the above name, to be given to that student of the College who stands first in the Annual Examination in the Principles of the Hindu Religion and later on when the circumstances of the College permit the endowment to be used for the promotion of the study of the Adwaita Vedanta.

The Mokshadadas Medal.

A Silver Medal to be awarded to the student of the College who obtains the highest marks in Sanskrit in the Entrance Examination, among the College Students.

The Girijanathji Shivopayan (Scholarship).

A scholarship of the Annual value of Rs. 42, details later.

The Ram Chandra and Sham Sunder Scholarship.

The conditions of this scholership will be settled later on.

Sir Arthur Cotton Scholarship.

The conditions of this Scholarship will be given later on.

List of Prizes, Scholarships or Medals that are Temporary.

The Bhawani Shanker Prize.

A prize of the value of Rs. 30 to be given to the student chosen by his school fellows as the most helpful boy in the school. It is to continue for 5 years.

THE BHOLA NATH CHATTERJI SCHOLARSHIP.

Babu Bhola Nath Chatterji of Gorakhpur has sent Rs. 102, to establish a scholarship for the education of a poor boy.

THE HARIHAR MEDAL.

10 Silver Medals, two to be given each year for good conduct. One is to be given to the last class in the school department and the other to the 1st year class of the College department. The receiver of the medal is to be chosen by the boys of the class as well as by the teacher.

OUR LETTER BOX.

Q.—*What is the use of bathing in the Gangâ? Why should we regard her as sacred and worship her?* A STUDENT.

Ans.—Water is a substance very easily magnetised, so that it exerts a purifying and health-giving influence. The water of the Gangâ was constantly magnetised by great Rishis, and though it is much weaker than it was, it still retains some holy and beneficial influences. Not long ago, Mr. Hankin, an Englishman, analysed the water of the Gangâ, and though he took water from the dirtiest places he could find, he found that health-injuring organisms could not live in it. He published the fact in a pamphlet.

The river is presided over, is in the charge of, a very gracious and beautiful Devi, and it is this Devi Gangâ who is worshipped. By repeating a mantra in which her name occurs, the worshipper becomes very receptive to her purifying influence, and thus receives much benefit from her.

Q.—*If God be omnipresent, why should He be worshipped in one thing rather than in another? B. N. S.*

Ans.—A little thought would enable a student to answer this question for himself. It is wise to choose, for help in realising Ishvara, either some natural object, the magnetism of which has not been polluted by contact with the passions and desires of men, or an artificial object which is made to represent some divine characteristic. An artificial object in ordinary use, made to serve some human need, would not be an appropriate image of Ishvara, nor raise the mind to Him. The mind would go naturally to the ordinary use of the object, and would not be raised by it to the Lord.

Q.—*Can we see the Devas? B. N. S.*

Ans.—The Devas cannot be seen with the physical eyes, unless they choose to "materialise" themselves—that is to draw into their bodies some solid matter from the physical world. This they very rarely do. But man has an inner eye, which is opened by purity, devotion, and Yoga, and when this is opened he can see the Devas as plainly as we see ordinary men.

Q.—*Please explain—"the days and nights of God follow each other."*

B. N. S.

Ans.—The period during which a system such as our solar system lasts is called "a day of Brahmâ;" we are now living in "a day of Brahmâ," and this day will go on till the solar system is

worn out. Then will follow "a night of Brahmâ," the solar system being, as it were, dead. After this will come "another day of Brahmâ," when He will re-form the system, and then another "night," and so on. Just as a man wakes up in the morning, works during the day, and sleeps when the night comes, so does Brahmâ wake and work and sleep.

[B. N. S. Your other questions will be answered another time.]

Puzzle Page.

Junior Puzzles.

13. Square the word Item.

14. A Young prince is wandering through a wood, and, hearing a sound, raises his bow and discharges an arrow. A cry is heard, and he finds he has killed a young ascetic. He finds the aged parents who die of grief, and the prince is doomed, by Kârmic law, to lose his own son and die of grief. Who was the prince? Who was his son?

15. Tell, in not more than 25 lines, what you know of Sîtâ.

Senior Puzzles.

13. Complete and explain:

प्राप्य पुण्य कृताँल्लोकानुषित्वा शाश्वतीः समाः ।

14. Write a twenty-five line summary of the article on Shri Krishna in the July number.

15. Explain the symbol of the double triangle.

Junior Puzzles.

10. NINE.

The two first lines are joined, making	N = 1 line.
The third line is left as it is making	I = No addition.
The fourth and fifth lines are joined making	N = 1 line.
A sixth line is added, with three across, making	E = 4 lines.
	6 lines.

11. The Pândava and Kuru cousins. A ball. Drona. He threw in his ring, and got the ball out with some blades of grass.

M. M. B. 15, P. P. S. 19, K. C. N. 22, K. P. 25, G. P. S. 22.

Senior Puzzles.

10. See *Kathopanishad* I. iii. 14. The general meaning is that the path to liberation is difficult to tread, and that a great Teacher is needed to guide the aspirant.

12. The leaves of the Lotus are pointed and go upwards like a flame; hence it symbolises fire. It grows in and out of water, drawing its substance from it, and water is the universal symbol for matter.

P. P. S. 30, N. M. S. 11, H. B. V. 20, S. L. 38, R. C. 38, L. D. 35.

Prizes for April, May and June are sent to:

Senior.—Lokman Das.

Junior.—Kanchi Prasad.

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR MAY, 1901.

CAPITAL ACCOUNT.

RECEIPTS.		Rs. As. P.	EXPENDITURE.		Rs. As. P.
Balance of last month.		10,323 14 4	College Building.	137 0 6	
Donations :—			Boarding House Building.	624 11 0	
General	2889 10 0		Furniture.	415 7 0	
Building Fund ...	125 0 0		Gymnasium.	100 0 0	
Discount on G. P. Notes ...	97 7 0	3,112 1 0	Books and Magazines.	5 11 0	
			Investment ...	2000 0 0	3,282 13 6
			* Balance ...		10,153 1 10
Total Rs.		13,435 15 4	Total Rs.		13,435 15 4

INCOME ACCOUNT.

RECEIPTS.		Rs. As. P.	EXPENDITURE.		Rs. As. P.
Balance of last month.		961 3 4	Salaries ...	883 8 0	
Subscriptions.	739 10 0		Game expenditure ...	4 8 0	
Suspence account...	27 3 0		Miscellaneous.	19 0 7	
Advances:—			Hot weather charges ...	2 14 9	
Imprest ...	0 0 0		Stationery and Printing ...	66 15 3	
Other advances ...	100 0 0		Book-binding.	1 8 0	
Fees &c.	1 0 0		Postage and, Telegram ...	2 15 0	
Game and fees etc.	100 0 0	967 13 0	House Rent...	35 0 0	
			Advances :—		
			Imprest ...	0 0 0	
			Other advances ...	30 0 0	
			Interest ...	18 12 0	
			Stable account	25 11 0	1090 12 7
			Balance* ...		838 2 9
Total Rs.		1,928 15 4	Total Rs. ...		1,928 15 4

N. B.—Investment in G. P. Notes :—General Rs. 94,269
Do :—N. P. H. P. B. M. Prize fund „ 7,831
Total Rs. 1,02,100

DETAILS OF BALANCES.

	Rs. As. P.
With the Bank of Bengal	90,82 12 6
In the Chest	1,908 8 1
Total Rs. ...	10,991 4 7

BENARES: }
May 1901. }

V. R. PAINDSAY,
Offg. Secretary

—:0:—

List of Donors of Rs. 5 and upwards for the quarter ending in June 1901.

	Rs.	As.	P.
AHMEDABAD.			
Petty donation ...	2	0	0
Sindh ladies ...	8	0	0
ALIGARH.			
Aftab Ahmad Khan, Mr. ...	25	0	0
Ashutosh Bhattacharji, Babu ...	10	0	0
Jagat Narain, M. A. Babu ...	10	0	0
Jwala Prasad Chatterji, Babu ...	5	0	0
Kishorilal, Babu ...	33	0	0
Maulabux, Moulvi ...	10	0	0
Petty donations ...	8	0	0
Pyarelal, Babu ...	25	0	0
Rai Sultan Bahadur's wife ...	5	0	0
Verma Club ...	5	0	0
BARA BANKI			
Abdul Gaffar Khan Esq. ...	5	0	0
Purmeshridas, Pundit	700	0	0
BAREILLY.			
Dasaratha Nandan Sahai, Esq.—K. ...	10	0	0
Petty donations ...	10	0	0
BARODA.			
H. H. Maharaja Siaji Rao, Gaikwar ...	1000	0	0
BENARES.			
Bhikham Chand Sri-Kishen Das, Esq. ...	5	0	0
Bulakidas Debiprasad, Esq. ...	5	0	0
Gursahai Chhote Lal, Esq. ...	5	0	0
Jagan Nath Das, Babu	5	0	0
Ram Buksh Jai Chand, Babu ...	5	0	0
Ramlal Moodra, Babu	5	0	0
Sale of Cards ...	3	0	0
BHAGALPUR.			
Debi Prasad, Marwari, Babu ...	25	0	0
Kirti Chunder Chatterjee, Babu ...	10	0	0
Petty donation ...	1	0	0

	Rs.	As.	P.
BHAGALPUR *(Continued).*			
Pran Mohan Thakur, Babu ...	250	0	0
Tarakant Ghosh, Mahasay ...	250	0	0
Tarini Prasad, Babu Rai Bahadur ...	75	0	0
BHAVNAGAR.			
Avantilal Sakerlal Oza, Esq. ...	5	0	0
Madholal Chotanlal Mehta, Esq. ...	5	0	0
Motilal Manabhai, Esq.	5	0	0
Sakerlal G. Desai, Esq.	15	0	0
BOMBAY.			
Satawalla, Esq. M.T. ...	25	0	0
BULANDSHAHR.			
Bansidhar Saheb, Lala.	21	0	0
CALCUTTA.			
Bengal T. S. ...	17	8	0
CHINGLEPET.			
Muthukumar Swami Mudaliar, Esq., and Rama Swami Mudaliar, Esq. ...	500	0	0
COIMBATORE.			
Niliappa Pillai, Esq.—M. V. ...	5	0	0
Soondaram Pillai, Esq.—T. M. ...	50	0	0
DOMRAON.			
Harihar Prasad Sinha, Babu ...	50	0	0
EUROPE & OTHER FOREIGN COUNTRIES.			
Laudor, Mrs. ...	46	2	0
Mathura Das, Lala (Africa) ...	50	0	0
FARIDKOT.			
Faridkot State Staff ...	1200	0	0
Pujmohan Rikh, Esq.	100	0	0
Radha Kishen, Rai Bahadur—Dr. ...	200	0	0
GAUHATI.			
Bhupendra Nath Chatterji, Esq. ...	5	0	0
Iyer, Esq.—K. S. K. ...	10	0	0

	Rs.	As.	P.
Manindra Gopal Ganguly, Esq. ...	10	0	0
Petty donations ...	4	8	0
Shashi Bhushan Sinha, Babu ...	5	0	0
Trailokyanath Mukerji, Babu ...	5	0	0
JALAON.			
Sale of Cards etc., at Kalpi ...	22	13	0
JODHPUR.			
Narayan Sahai, Pt. ...	70	0	0
Rupraj Sinha, Esq. ...	25	0	0
JUBBULPORE.			
Harnam Singh, Babu.	5	0	0
Sale of Cards ...	10	12	0
KAIRA.			
Petty donations from Nadiad ...	3	0	0
KISTNA Dt.			
Bapanna Venkatratnam Garu ...	10	0	0
Hindu Brahman lady,	14	0	0
LAHORE.			
Dayal Singh Jat Esq.	5	0	0
Gulab Singh and sons,—Munshi, Rai Saheb.	120	0	0
LUCKNOW.			
Trustees of the proposed Sanskrit fund ...	4020	11	2
MADRAS.			
Petty donations ...	4	0	0
Sheshagirl Iyer—T. V. Avl. ...	250	0	0
Soonderam, Esq., T. M.	20	0	0
Sheshachari Iyer, Esq.	75	0	0
C. Sambiah Garu ...	75	0	0
MADURA.			
Deshikachari, Esq. V. K.	50	0	0
MALABAR.			
An earnest Hindu ...	100	0	0
MIDNAPUR (Tamluk).			
Basant Kumar Sircar, Babu ...	8	0	0
Benode Bihari Mitra, Babu ...	5	0	0
Bhola Nath Maiti, Babu ...	10	0	0
Durga Das Mukerji, Babu ...	5	0	0
Gandheswari Shetti, Babu ...	7	0	0
Jadupati Chakravarti, Babu ...	5	0	0
Kesholal, Babu ...	100	0	0
Nagendra Nath Roy, Babu ...	5	0	0
Narhari Jaria, Babu ...	100	0	0
Rasamoy Singh, Babu	5	0	0
Surendra Narayan Roy, Raja ...	35	0	0
Umacharan Banerji, Babu ...	7	0	0
MORADABAD.			
Beni Prasad, Babu ...	5	0	0
Brij Nandan Prasad, M. A., LL. B., Babu	50	0	0
Kashi Nath, Babu ...	10	0	0
Sanwal Das, Lala ...	25	0	0
Shambhu Nath Dube, M. A., LL. B. ...	5	0	0
Shanker Sinha, Bhupji Thakur ...	5	0	0
Sital Prasad Misra, Pt.	100	0	0
MUTTRA.			
Hanman Prasad, Mathur, Babu ...	5	0	0
NAGPUR.			
Luxman Vishnu Mahendule, Esq. ...	20	0	0
PURNEA.			
Mannalal Chowdhury, Babu ...	50	0	0
Nandkishore Lal, Babu.	50	0	0
Nandlal Benarji, Babu.	5	0	0
Petty Donations ...	4	0	0
Rashbehari Sen, Babu.	5	0	0
RAWALPINDI.			
Sale of Cards ...	25	0	0
SAMBALPUR.			
Sale of Cards ...	32	8	0
SAUGOR.			
Govindrao Farnawis, Pundit ...	5	0	0
Kundan Lal, Lala ...	10	0	0
Luxman Aba, Esq. ...	5	0	0
SHAHJEHANPUR.			
Petty donation ...	2	0	0
SIMLA.			
Ramgopal Buxy, Babu	5	0	0
SURAT.			
Petty donations ...	6	0	0
TANJORE.			
Rama Swami Iyr, Esq.	125	0	0
TOUNGOO (Burma)			
Jiwan Lal, Babu ...	5	0	0
Total Rs. ...	10580	14	2

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THE CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | SEPTEMBER 1st, 1901. | No. 9.

CONTENTS.

BENARES:

CENTRAL HINDU COLLEGE.

Subscription :—Re. 1 *per annum.*

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—:o:—

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Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

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[THE]
CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | SEPTEMBER 1st, 1901. | No. 9.

IN THE CROW'S NEST.

The Bishop of Calcutta, Dr. Welldon, has given another proof of his entire lack of sympathy with, or understanding of India and has branded the whole of the Indians—with the exception of the insignificant Christian minority—with disloyalty. Moreover he declared that if the "non-Christian religions in India were to get the upper hand, the lives of the Christians in India would not be worth a very long purchase." A more ludicrous mis-statement it would be difficult to make, but such slanders, published among the ignorant on the authority of a Christian Bishop, are mischievous, and drive asunder the races that all good men are trying to draw together.

***

Sir Antony MacDonnell, Lieutenant-Governor of the N.-W. P., speaking in Allahabad at the laying of the foundation stone of a Hindu Boarding House, rebuked the Bishop's words severely and justly. After denying a statement—the currency of which is due to the action of the same Bishop—that the government of India have any idea of introducing the Bible into Government Schools His Honour went on to say:—

"A speech delivered in England by the Bishop of Calcutta (who has had small experience of India) has created the impression in these Provinces that in His Lordship's opinion true loyalty and attachment to our rule in India are only to be found among the native Christian subjects of the Crown. From that view I desire with all the authority which I possess to express an absolute dissent; and it is I consider a matter for great regret that a statement in the cause of religious propagandism which is disproved even by well-known facts of

current Indian history, should have gone forth to the world with the authority which attaches to the Bishop's office."

***

The *Pioneer* also condemns the Bishop, and remarks that the western mind may not be able to understand how a Bachelor of Science can write a book on Yoga, but the fact remains that the Hindu can assimilate western science without parting with his own religion. The western mind may become less puzzled when it begins to recognise that Hinduism is a profoundly scientific religion, and that Yoga is as much a science as is chemistry. In fact western science is just now well on the way to find this out.

***

The speech of Sir Antony MacDonnell, above alluded to was an important educational manifesto—laying down sound principles of education—as well as a speech delivered on an important occasion. The Boarding House, the foundation stone of which he laid, is designed to house Hindu students attending Muir College, and the Committee propose "to make religious instruction and moral discipline a leading feature" of their scheme. This is very good, and it is most delightful to see how the idea of combining the teaching of Hindu religion and morality with western education, formulated by the Hindu College, is taking root in all directions.

***

The Lieutenant-governor further shewed his interest in this idea by visiting the Hindu College when he paid a brief two days' visit to Benares at the end of July. He was attended by the Commissioner, Mr. Porter, who is not a stranger to the College, and went carefully over the buildings. The Board of Trustees and the countless friends of the College throughout all India will feel grateful to the Lieutenant-Governor for this proof of friendly feeling.

***

We are very late in chronicling an utterance of Lord George Hamilton, that declares another of the principles for

the carrying out of which the Hindu College was founded. The lateness is due to the fact that the Editor had to write to London for a report of the speech. The Secretary of state for India said:—

"They must take all that was best of the two civilizations and try to blend them together, and must not act on the notion that any institution, habit, custom, or law which might be beneficial in Great Britain was bound to be equally beneficial in India. They must not lose sight of the principle that if British influence was to be supreme it could only be secured on the bedrock of native sentiment and native esteem."

The Editor cannot but feel some satisfaction in the fact that sentiment after sentiment that she has been preaching for years, and has been called fanatical and extreme for proclaiming, is being taken up and endorsed by the rulers of the Empire.

***

The *Times*, the leading English paper, has an important article on Indian Education, which demands the reforms which the Board of Trustees is striving to introduce amid many difficulties, due to the dead weight of official regulations, which the educational heads of N.-W. P. are now labouring to improve. In the course of a few years, when the policy now aimed at is triumphant, education will have much brighter prospects.

***

Der Vâhan, a German magazine, has a very friendly and sympathetic notice of our *C. H. C. Magazine*, and has inserted a translation of the article on Idolatry that appeared in the series entitled "In Defence of Hinduism." We scarcely expected such an article to attract any attention in Europe.

***

There is much affinity between Hindu and German thought, and some of the leading German philosophers are likely to be reincarnations of Hindu Paṇḍits. The late publication of the Secretary of the Board on *The Science of the Emotions* is now being translated into German, and it would not be surprising if it found a welcome in that philosophic land.

THE ANCIENT HINDU EMPIRE.

(From the Pioneer.)

As Lord Curzon is the first of our Indian Viceroys to take any real interest in Indlan archœology, I am writing these few notes in the hope of their attracting his attention. Before the advent of Alexander on the Punjab plains, we know next to nothing of the real history of India; but from ruins that still exist, and from the voice of tradition we know that India must have had a most glorious past. Hindu ruins and the remnants of Hinduism and Hindus still left in Java, Bali and Lombok, prove to us, that in the past India must have possessed a most magnificent Colonial Empire. When this Empire was at its zenith, we have, at present, no means of ascertaining; we can only surmise that the *Ramayana* records its commencement. Of the data of the *Ramayana* itself, we have nothing again but surmises, though it seems certain that the *Ramayana* antedated the *Mahabharata*. In my opinion at least, we must look for Lanka in Java, and not in Ceylon; and the Kingdom of Ravan was what we should now call Greater Malaysia. It probably included Assam, Burma, Siam, Sumatra, Java. Borneo and the Philippines, and the shallow sea now lying in their midst was probably in these days dry land. Formosa, Japan, Corea, and the North American Pacific Coast to the east, and, Ceylon and Madagascar to the west were probably Malay Colonies. With the Brahmaputra as the northern boundary between Malays and Aryans in the days of the Solar Kings of Ayodhya, we can almost trace the route of the *Ramayana* by the Aryan names of the halting places of the invaders—Gauhati, where they crossed the Brahmaputra, and just beyond it we have one of the stations of the Bengal-Assam, Railway named Lanka as if to point the way. The halting places are Manipur, Amarapura, (Mandalay). Aynthia (Bangkok). Singapur and Sourabaya (Srinagar ?) There is a very good account of the Hindu ruins in Java, and of the Aindu race still ruling in Bali and Lambok,

in Wallace's *Malay Archipælago*—a most interesting book. Then in Vincent's *Land of the White Elephant* we have a detailed account of the Hindu ruins, on a colossal scale, at Nagkon Wat, in Cambodia. Lord Curzon's Viceroyalty will always be remembered in connection with the Victoria Memorial Hall in Calcutta, the treasury of ancient and modern Indian art and history. If nothing else is forthcoming. let us have at least some superb photographs of the grand and magnificent Hindu ruins still left in Indo-China and the Malay Islands of the once great Aryan Colonial Empire, that extended to Mexico and Tahiti, far better is, if we could have a reliable reconstructed history, a *magnum opus*, profusely Illustrated with plans, and drawings, of that ancient Colonial Empire. It only requires time, patience, and money; and the detailing for its execution and completion of a special section of the Indian Archæological Survey. Lord Curzon has now a great and unique opportunity of handing down is name by rescuing from oblivion the grandest episode hin ancient Indian history, to all time. Let us hope he will not let the chance escape him.

A. T. B.

***

An interesting volume by Mr. Vincent Smith, late of the Civil Service in the North-West Provinces, entitled *Asoka, the Buddhist Emperor of India*, will be published by the Clarendon Press early in September as a supplementary volume in the Rulers of India Series. It will contain a revised version of all the Asoka inscriptions, and the inscriptions are taken as the basis of the history of the reign. Professor E. Hardy, of Wurzburg in Bavaria, is also bringing out a book on Asoka which will be published in December in a series, entitled *Chakarterbilder aus der Weltgeschichte.* His book will be in German. Professor Rhys Davids is also to bring out a volume in the Story of the Nations Series on the History of the Buddhist period in India.

INFLUENCE OF "SAT SANG."

Once upon a time, there lived a famous robber, in a certain magnificent capital. Having pursued the vocation of a robber all his life he amassed immense wealth. Perceiving that a man is rendered more scrupulous by religion he dreaded much the hearing of Kathâs (recitals from the holy Texts). He concluded that the least hearing of the Shâstras would render a man a coward or at least unfit for his calling. With this end in view he took much pains to keep his sons away from listening to Kathâs and Purâṇas, lest they might become religious and be starved for lack of the ancestral avocation of plundering.

In course of time, death stared him in the face. When he was at the point of death his sons approached him and asked for the wealth stored up by him; and he gave it to them; but it was seen that there remained something heavy on his heart. In his last struggles he asked a promise from the eldest son to obey his directions, and muttered an admonition that none of them should ever listen to a single syllable of any recital from the Shâstras or any religious text, nor ever keep company with any Bhakta. So saying, the soul departed. Thus the dying father led the sons astray.

The sons, ignorant as they were but obedient to their sire's last dying wishes, acted up to the letter of his advice. If it chanced that Kathâs were being recited on their way, they would change the route. If ever any religious person accosted them, or their companion uttered the name of Bhagavân or Paramâtmâ, they would abruptly walk away.

Once upon a time the eldest of them was passing by a sacred temple, where Harikathâ was being recited. As he could not avoid hearing it, he thrust his fingers into his ears and walked on turning his back to the temple and lifting his eyes to the sky. Accidentally there lay in the path a large thorn, which penetrated the foot of our hero. He was thus forced to take his fingers out from his ears, to draw

out the thorn. In this interval quite involuntarily, an expression came to his ears: "The Gods have no shadow." He pulled out the thorn and walked away, but the impression of what he heard remained in his mind. Days passed by, and one midnight our hero was out in search of plunder, and while passing along the back of the King's palace, he saw an unfastened window. The robber scaled the wall, and on entering the apartment he saw a large treasure of jewels. At once he gathered together what he could carry with him, and with a heavy-bundle slipped down the wall. To carry home the heavy booty was his next anxiety but by loading a camel, which happened to be about, he took away the royal treasure through secret ways, known to the thieves exclusively. Having safely reached home he buried the wealth in the ground and also killed the camel, to escape detection.

The next day the king being apprised of the theft in his palace, resolved to punish the offender severely. All attempts to trace the nocturnal visitor, however, proved in vain. The king then offered to whomsoever could find out the unknown thief, all the stolen jewels with the addition of a fourth more. No one appeared to take up the pursuit, but at last a prostitute offered herself. She put on the dress of a female mendicant, with a harp in one hand and tears in her eyes, and appeared in the street where the robbers lived. There she roved from house to house, and as the camel was missing along with the jewels, she asked for a piece of camel meat, pretending that it was for the restoration of her son to health. The women were moved by her distress, and one of them was persuaded to give her what she wanted, she thus got a clue to the offence, the meat being fresh. To make sure, she pretended to be a votary of the Goddess, and professing to bless the host, the mendicant made Kumkum impression on the house and went away. The robber came home in the evening and on seeing the Kumkum impressions was startled. When the incident of the mendicant woman was related to him, he

concluded that there was some one on the right track. During the night he removed the said impression and to make confusion, he made similiar ones on all the houses in his row.

The next day the prostitute passed in disguise and saw the change. At midnight, when all were asleep, she assumed the disguise of a Goddess, and proceded to the house of the robber. On knocking at the door of the house the inmates opened, and beholding the Goddess incarnate fell prostrate before her. Our assumed Goddess asked for Balidan, and threatened them with the disclosure of the theft. These simpletons were then made to reveal the secret as to where the jewels lay. She then threaded her way onwards, and following her there appeared a shadow, with a sudden start, the eldest of the brothers gazed after her, and exclaimed: "This is not a Goddess. The Gods have no shadow. This is a cheat."

Instantly one of them ran after her, overpowered her, and buried the supposed Goddess in the ground, never to be heard of again.

Thus the prostitute was baffled, and the thief remained undetected. The king became more impatient after this failure, and proclaimed a still higher reward: "That whosoever traces the offender, shall be given the half of the kingdom, and the hand of the king's daughter in wedlock." On hearing of this offer the hero of this narrative presented himself before the monarch aud revealed the fact on being convinced of the truth, the king expressed his determination to abide by his promise; and the robber, bethought himself: "What a miracle? Hail to the sacred words of the Kathâ! What is usually the fate of a thief? Rigorous imprisonment, or the hand of a damsel and kingship? Had the prostitute been not recognised, in consequence of the words of the Kathâ my fate was sealed, and the gallows was that fate." Then an unquenchable desire sprang up within him for the acquirement of Jnánam. "Pardon, your majesty," he cried, "your offer

seems as nothing to me. I was deceived until now. What a miraculous change has been wrought in my life this day! When one expression saves my head, what happiness would have awaited me by "*Sant samâgam*" throughout my life. Neither the hand of the princess nor the wealth of the world has the least attraction for me.

And so saying the robber quitted his evil life, and became an ascetic.

SAKARLAL M. PANDIT.

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GREATNESS AND GOODNESS.

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When Bipin Behari was a junior student in his College his professor of history said to him one day, in the course of a conversation, "History as well as experience show us that there is a sad divorce between greatness and goodness." That set him thinking; and though his mind rebelled against a statement which set at naught the law and harmony, of which he had elsewhere learnt, as ruling the world; he still felt himself not a little biassed in favour of the thought which came from the lips of one he loved and—in those days—almost adored. Several years have passed since then, and Bipin will bid farewell to the University in four or five months' time. In the meanwhile he has passed though many experiences which have taught him, as he thinks, useful lessons, such as would prove interesting, and perchance instructive, to those who stand in the position in which he stood in the last century, and may lead them to avoid the blunders to which his ignorance exposed him.

Sometime after that talk with his professor the student actually came to think that the proposition was true, so far as the present condition of Society was concerned; but he resolved to throw all his force on the side of goodness, and was concieted enough to believe that within the next thirty

or forty years he would bring about a change in the conventions of society—of Indian Society at any rate—and thus help on that reconcilement between inner goodness and outer greatness which is so gratifying to behold and is so necessary for the stability and progress of society, He therefore resolved to fight against all greatness which was not combined with corresponding goodness, and became in a sense the self-appointed censor of the actions and motives of all who were highly-placed in the social scale. But it is not pleasant to go into the mistakes of our friends or ourselves when no good is likely to be derived from doing so. And we shall therefore avoid going into details of the trouble he had with some of his teachers and elders. For his new virtue (!) made him rude enough to point out the mistakes committed by some of the former, while he was vehement in his condemnation of what he regarded as the unreasonable beliefs and self-seeking worldly-wise motives of the latter. Such conduct drew down on him many troubles; and though he had the satisfaction of thinking (rightly or wrongly) that he was but a modern martyr trampled down under the iron heel of an ignorant and selfish age, and though the people through whom his troubles came used sometimes to pity him as an enthusiast who did not understand his own interest —still these troubles, combined with some others due to his own inner unworthiness, made him pass weeks and months in great agony and mental trouble, from which he at times thought he would like to escape by committing suicide; but he always ended by going to sleep, and thus giving some chance for the brain and nerves to compose themselves.

We shall therefore try to give here some of the lessons which his experience taught him, and which he believes are calculated to save young people from some of the trouble into which they are likely otherwise to fall.

(1) The divorce between goodness and greatness is not great as we are apt to think; and as we try to become more charitable and try to find out the good that may be hidden in others, we increase our capacity for finding it, and come gra-

dually to discover little bright sparks of goodness in what formerly appeared to us to be greatness perfectly innocent of all goodness.

(2) Goodness is of various kinds, and each kind claims our homage; for we must remember that none is absolutely without a flaw.

(3) Men are not always desirous of following the truth, or of acting on a fact, when it is proved to them. They often do not admit the proof simply because they do not want to follow it; and so, at times, it is wiser to create in others a desire to recognise or follow a truth if proved, rather than to go through the useless trouble of proving it at the moment.

(4) Persons in different positions have to act in particular ways suited to their circumstances; and this is necessary, if they are to avoid wholly uncalled for trouble, so as to do their work well and usefully for society. To wish every one to act as we do, to raze all distinctions, to become a full-fledged democrat, betrays ignorance of the very basic truth of the universe which is progressing *through diversity* to a complex, highly—organised and therefore fuller Unity. We should, therefore, always "give to Caesar what is Caesar's."

(5) We need not be over-desirous, especially when we are young, of trying to improve others by seeing that they get the punishment due to their ignorance or carelessness. It is always wise to try to remove the beam in our own eyes before breathing one word about the mote in the eye of our brother. We help best by kindly deeds and by charitable construction of motives and loving words. Our business is to do all the good we can. The duty of punishment and of righting obstinate wrong by *striking*, metaphorically or really, almost never belongs to young. The Kârmic Law acts with undeviating accuracy, and we are not required to be ever on the watch to see that the Great Lords of Karma are kept from losing Their balance or tumbling over—for, that is never possible in Their case.

(6) We have to recognise that the real strength to struggle against weaknesses and overcome them must ultimately come from our own Inner Self, which is one with the Over-Self; and however helpful outer things and persons may prove at times, and however deep the gratitude we feel towards them on that account, there come times when we feel like rudderless ships on the stormy seas, unless we can fall back with dogged confidence on the Rock of Ages, which is our true and inalienable possession. Then, as from the inner depths the mandate issues: "Peace, be still;" the billows of passion cease their tumult, and we gain that confidence which is a foretaste of final victory.

(7) We have to do the best we can in the circumstances in which we are, in which it is possible for us to be; and these are also the circumstances that generally best subserve our growth. It is no use trying to think of the way in which we would act in an ideal condition of things and among ideally perfect neighbours; and then to fret over and kick at our present surroundings; and all to no purpose. For, thus we are prevented from doing the little good we can do others and also from improving our own karma for the future. And where would be the good of *our* existence in an ideally perfect world? For, there would be no chance of our developing virtue by straining against moral resistance, nor of giving help to others, as none would need to be helped.

A SENIOR STUDENT.

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THE FESTIVALS OF INDIA.

Raksha-bandhan, the Festival of the Brahmans.

We wish our readers a happy Raksha-bandhan. This is the first festivals in our Calendar year and is chiefly the festival of the Brahmans. When it originated, is not very clear: but one thing is certain that it is of a much later date than the institution of castes, for there is no mention of it in the Brahmans and the Aranyakas which were written at the beginning

of the caste system. It may be that the Vedic permances of Shrawani, were in custom earlier, but its combination with Raksha-bandhan is of a much later date.

The chief ceremonials of this festivals are two ; one of them is Vedic and is called Shrawani the other and more popular is Pauranic and is called Raksha-bandhan.

The Vedic ceremony of Shrawani is performed by the three higher castes who wear the sacred thread. It consists of two parts separated from one another by a long prayer to the Sun. The first portion consists of bathing according to the prescribed forms, accompanied by recitation of certain Mantras. The second is the worship of the seven Rishis, the progenitors of the Hindus, and the reading of their genealogy. It is noteworthy that a lady Rishi by name Arundhati is given a place of equal importance with the other male Rishis.

The second ceremony, that of Raksha-bandhan has become so popular ; that the festival passes by that name. This ceremony is purely Pauranic. It is said that once upon a time, the Lord Indra was going out to fight his old enemy Raja Bali, the King of the Daityas. The wife of Indra tied a little rice in a piece of cloth and then tied that on the wrist of her husband, as a good omen and a safe-guard against evil ; hence it was called Raksha or safe-guard. This Raksha is tied on the wrist even upto the present day on this festival. The Brahman ties it on the hand of his clients and gets a gift of money for it. In some parts, the sister binds it on the wrist of her brother as a sign of her sisterly love. We read in Todd's Rajasthan how a Rajput princess sent Raksha to the Mohamadan Emperor Jahangir who had promised to be a brother to her and help her.

There is much variety in Raksha or Rakhis as they are popularly called. They are no knots of rice, but are made up of fine well-dyed silk tassels adorned with pieces of Dutch gold and mica and are often made in the shape of a peacock or bracelet.

B. D. GUPTA.

We meet again on Dasmi.

ANIMAL FOOD.

God created all beings alike, and "in Him we live, and move and have our being." He loves the vilest worm as well as man, the proud lord of the earth. Some creatures He has made to feed upon others, and has endowed them with suitable muscles and sinews. Man's construction shows that he has not been created to live by chasing down and tearing to pieces other animals. He is born to feed upon vegetables.

No law, temporal or spiritual, allows man, slaughter, even to in Judge in one's anger. It stands to no reason why man should get his teeth into those that cannot resist him with advantage. We think he is neither morally not naturally justified in sacrificing many a victim from amongst the beasts of the field, the fowls of the air and the fish of the sea" on the alter of his gluttony : though to a single one of the myriads of his victims, he cannot give back the life that he so ruthlessly takes away.

It is advanced that meat is more invigorating and nourishing than vegetables. Meat in itself is not savoury : it is ghee and spice that makes it palatable. Vegetarians, in spite of their abstemious habits, can keep their ground against flesh consumers. No meat-eater can vie with a vegetarian in maintaining sound health unharmed by maladies to a good old age, and in possessing brawny muscles.

Another argument that is put forward is that animals will be slaughtered as usual, even if a limited minority abstain from meat-diet : but this ground of reasoning cannot hold. Meat feeders are responsible for the shedding of much innocent blood, and those that depend upon meat are individually answerable for encouraging this inhuman trade.

The animals that are butchered are created to serve some end in the economy of nature, and by cutting short their brief day of existence, men are guilty of hindering evolution. Sheep and goats yield us milk and wool, kine give milk and dung-cakes. We can get their hides and horns when they die

a natural death ; why should we then, for a mouthful of meat, put their necks under the butchers' knife.

We should be merciful to all just as our Father is unstinted in feeling compassion, of showering one bliss after another on us. Meat-feeders are found to be more given to passions, rashness, anger and other sister-evils and are much less adapted to brain-work and concentration of mind than their brother vegetarians. Doctors have, of late, ascertained that there are diseases peculiar to meat-eaters against which the vegetarians' constitution is proof.

An animal butchered when suffering from a dangerous ailment may have its meat put on sale, bought and thoughtlessly eaten ; those that eat it are likely to catch the disease of their victim. A day is dawning when a strenuous attempt will be made to stop the consumption of animal food.

HAR DYAL KHANNA.

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A TALE OF FRIENDSHIP.

Every one of us is supposed to become in some later stage of evolution the friend of all beings. Some certainly do already exist who are filled with that all-embracing friendship and love which in moments of ecstacy may have also thrilled through our hearts. But for most of us it has not yet become a constant, lasting sentiment ; for most of us it is but a passing emotion, and in our present state of evolution we are not all of us able to be constantly in entire harmony with all that exists, because more or less the feeling of separateness still prevails in our hearts and the natural consequence of this feeling of separateness is more or less selfishness.

Only in certain cases we are able to bridge over by sympathy the space that separates one human being from another as long as the Jivas are enshrined in the lower vehicles.

One of the degrees of this sympathy that makes persons otherwise separated, conscious of the union of their souls, is Friendship. This is not the highest degree of sympathy, as that is Love proper, but it is so high and noble that it may rightly be called Love's twin-brother.

We all know this. We know that if we think or speak of a friend we are really moved by love; that all our best feelings go forth to him whom we call our friend, to that being, whose friend we mean to be. This feeling of friendship implies also the capacity of self sacrifice. Feeling no longer the separation of their personalities, being conscious of the union of their souls, friends love to sacrifice, to give away one to another what they may call their own of worldly possessions, because they are able to enjoy everything through one another. Therefore, any sacrifice they can make to each other becomes a source of joy to him who makes it.

It was probably with this view that Pythagoras, whom Plato called the greatest philosopher and the wisest man, said that friends ought to have everything in common. Friendship being considered a noble emotion by a great many philosophers that succeeded Pythagoras, one of them, Porphyrius in his *Life of Pythagoras* refers to a tale of two friends as told before him by Aristoxeums in his book on the Life of Pythagoras.

When Dionysius was governor of Sicily, Pythias was accused of having taken part in a conspiracy against his life. He was made prisoner and condemned to death. He asked Dionysius a favour, namely to let him, before being executed, settle his family affairs, and he proposed that his friend Damon should remain in his place until he returned. Dionysius accepted the proposal and allowed Pythias to, as he thought, escape. He laughed at the stupidity of Damon, who willingly took upon himself the imprisonment and the threat of death in the place of his friend.

The hour for the execution, which was to take place at sunset, drew near, and Pythias had not returned. But when

the sun descended to the horizon to withdraw his rays from the sad spectacle that the crowd, surrounding Damon, awaited, suddenly Pythias appeared and offered himself to the executions.

Dionysius, who had been watching the whole scene, was so much moved by the fidelity of the two friends that he immediately stopped the execution. He went to embrace Pythias and Damon and asked them to let him be united to them by an equal tie of Friendship.

M. SCHOLL.

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SCIENCE NOTES.

A hundred years ago an Italian named Piayyi, at a small observatory at Palermo, in Sicily, first discovered the small planet Ceres, for which he had been eagerly looking for eight years. Since that time apparently much greater work has been done in making accurate maps of the Heavens, but the impetus given to Scientific work by Piayyi's patient labour along the lines which he knew *must* bring ultimate success, has had an effect upon all astronomical investigation which can hardly be overestimated. Since that discovery, Neptune was easily found, and the space between Mars and Jupiter was found by Piayyi to be crowded with cosmical matter.

One of the first valuable applications of photography to astronomical purposes was the rapid production of charts of the stars, which the unostentatious Astronomer of Palermo devoted so much patient labour and skill to cataloguing for the first time.

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Mr. Marconi has recently delivered a lecture on his system of "Wireless Telegraphy" before the Society of Arts, in which he explained the impossibility of selecting the messages received by the apparatus unless both the transmitter and the receiver be accurately tuned.

"I have come to the conclusion," said Mr. Marconi, "that the days of the non-tuned system are numbered."

What a benefit to the world when this selective system can be applied to the powers of the mind, which could thus be rendered syntonic only to higher vibrations, instead of being left like Mr. Marconi's "un-tuned receiver" to the mercy of all and sundry stray messages of no value which are drifting about waiting to be "picked up," which often as he says "render unreadable the message one is trying to receive."

* * *

It has been calculated that the supply of coal in England can only last at the most about 200 years more; and though the coal fields of other European countries have not been used to the extent that the English ones have been, still their eventual exhaustion can already be anticipated.

Probably, during the present century about six and a half billion cubic yards of coal will be taken from the earth's coal mines. A cube of this volume would have a side over ten miles long!

Never mind! If coal fails us the powers of running water will be utilised for the production of Electricity, which is only now in its infancy. Warming, lighting, cooking and thousands of other mechanical processes are already carried on by utilising electricalforce.

When coal is no longer used the large class of miners who spend their lives underground, will be restored to the healthy normal life above ground, a step in the right direction for the evolution of the race.

* * *

Essays in Illustration of the Action of Astral Gravitation in natural phenomena is the title of a new book by William Leighton Jordan, F. R. G. S., etc. This gentleman has put forward some perfectly new views respecting force and energy, which terms he employs, says *Nature* "in several new senses."

In his definations he says that "gravitation resists all impressed motion with a force as the square of the velocity. He defines *vis inertiæ* as the force with which matter resists

motion. It is as the mass multiplied by the square of the motion resisted.

Is not this our friend, our old friend "Tamas" put forward under a new guise, backed by a member of six learned societies? But whereas Newton's first law of motion supposed that inertia resisted momentum "in its origin but sustained it in its progress," Mr. Jordan declares that "momentum is resisted by the inertia of matter both in its origin and in its progress.

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An International Fire Prevention Congress met last month at Berlin, to consider the modes of construction of houses and the materials used and to propose that the efforts and investigations made to prevent destruction by Fire in different courtries should be compared and utilised in a practical manner. This is a part of the "Signs of the Times" are as all Congresses which tend to promote unification of purpose for the benefit of Humanity.

Prof. W. Ramsay, whom we all had the pleasure of hearing in our College Hall in the month of January last, in his annual oration delivered at University College, London, last month, said that "the essential principle of University work should be research." He was not one of those who would urge that a young man should not learn a great deal of what had been already discovered before he attempted to soar on his own wings. But there was all the difference in the world between the point of view of the student who read in order to qualify for an examination, or to gain a prize or scholarship, and the student who read because be knew that thus he would acquire knowledge which might be used as a basis of new knowledge. It was that spirit in which our Universities were so lamentably deficient; it was that spirit which had contributed to the success of the Tentonic nations, and which was beginning to influence the United States. A University which did not increase knowledge might be a technical school, or a coaching establishment, but it had no claim to the name University.

The best way of fitting young men for the manifold requirements of the Empire was to give them the power of advancing knowledge.

A Telautograph has been invented by Mr. Foster Ritchie which telegraphically transmits the actual handwriting of the sender of the message. This is not likely to supersede the use of the ordinary telegraph because of the cost and the speed, but may occasionally be exceedingly useful.

A. C. LLOYD.

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THE COURTESY OF RAMA AND THE NOBILITY OF RAVANA.

Ravana, the king of Lanka, he who had carried off fair Sita, the terrible one, the mighty Rakshasa, lay dying. Now Rama thought within himself; "My enemy is now dying, he doomed to be born a Rakshasa, hath but done the evil deeds of a Rakshasa according to his doom; his evil deeds have all tended to my greater glory. I will, therefore, send Lakshmana to him, that he may receive his dying words; it may be that the doom has departed from him; and he, freeing himself in his last hour from the ignorance and passions of his Rakshasa body, may yet speak words of wisdom; of the wisdom that he learned as a sage in past ages;"—for Ravana was a great Bhakta, and had taken upon himself the doom of a Rakshasa, so that he might the sooner rejoin his Lord.

Rama called Lakshmana to him, and said: "Behold, our enemy Ravana is dying. Many evil deeds hath he done, it is true, and a bitter enemy hath he been to us; but he was born a Rakshasa, and his deeds were according to his nature. Go now, therefore, to him and bear him my forgiveness. Speak softly with him, whilst thou art there remember that he hath been a mighty monarch, and hath ruled his kingdom well. Gather from the stores of his vast experience, what thou canst concerning the government of a country, for it will be of service to us when we return to Ayodhya. It hath

been well said that most precious gems are to be found among mire: we do not refuse the gem because of the mire.

Lakshmana came to Ravana. And Ravana saw Lakshmana coming with delight; for already was the maya of his Rakshasa body fast disappearing, and he, the great Bhakta, the noble devotee, was emerging from the mire into which he has descended to serve his Lord. "O blessed Lakshmana," said he, "Come hither and bring pardon to me. Many times have I fought with thee, many crimes have I committed against thee. Forgive one I pray thee, thou blessed one."

"What will be must be" said Lakshmana. "Destimy rules the world, and thou hast done what thou hast done according to thy destiny. Now listen: thou hast been the ruler over Lanka, a very great kingdom; my brother Rama hath sent me to thee to learn somewhat of the science and art of governing."

Then said Ravana: "What I know is at the service of my Lord, but what can He learn of me that He knows not already? Entreat Him for me to come hither bofore I die, and I will tell Him what I know."

So Lakshmana returned to Rama, telling him the words of Ravana, and Rama, when he heard of Ravana's desire, rose up quickly and went with all speed to Ravana.

Now Ravana was so weak with his wounds that he could not rise, and the great Bhakta, his heart swelling with devotion, mentally made salutation to the Blessed Lord, whispering words of greeting with all humility, for his eyes purified by his devotion were opened, and gazing upon Rama he saw Him in His Universal and Eternal Form.

Then he burst forth into a pean of praise: "O Holy One," said he "who am I that I should speak to thee? Thou, who art the Help of the helpless, the Purifier of the impure, the Blessed One bless me and pardon me. Twice have I taken birth in these lower regions, and have striven against Thee. Have mercy on me I pray Thee, Thou glorious One, Unborn, Undying all-powerful One. What canst Thou re-

quire of me concerning the art of government, Thou who knowest all things? "What thou hast said O Ravana, said Rama, "is true, yet do I wish to hear from thee, for thou hast been a great king and ruled many regions of the Universe."

Then the great Bhakta, who had endured his two lives of misery, had gathered all his vast experience just so that he might lay it at the feet of his Lord, put aside his humility and offered up his hard won experience, won at so great a price, as a sacrifice to his Lord. "Listen, said he," O Great One, to the first and greatest precept that I lay down. Whatever you desire to do that is good, do that immediately without loss of time. Do not delay the doing through idleness for it may be that it will never reach completion. Many great deeds have I planned in my life, but in every case I allowed some little thing to turn me aside from my purpose. Then came the great war with Thee, and now of all those great and noble deeds that I purposed, not one has reached completion. Therefore I say that the greatest precept, the most important rule to observe in order to obtain good government, is to be quick to do good."

Then said Râma, "and what about evil deeds, O Ravana? how should those be performed in order to attain to good government."

And Ravana said "O great One I have found in my life that I was ever too quick and ready to perform evil deeds; if I had but delayed in doing them, then perchance they would never have been performed; if I had not been so eager to carry off Sitâ in order to avenge my sister, then this was would never have come about, and I should not now be dying from the wounds that Thou gavest me. Therefore I say again that the science and art of good government is 'To be quick to do good and slow to do evil.'"

Râvana grew weaker and weaker, till at length, the walls of his prison burst open, and the freed Bhakta went forth to find his place at the feet of his Lord.

HARRY BANBERRY.

SHANKARA.

Many of you have heard the name of Shankaracharya. He was the greatest Hindu Philosopher of his time. He was a Malabar Brahmana who according to some English writers, flourished in the ninth century after Christ. Shortly before his birth Shankara lost his father. His mother was the reverse of rich. All the same, she took particular care of her child who had no one else to look up to in this world but his good and dear mother. She did all she could to educate her son; while in his turn, he did his best to avail himself of her anxious care for his education. Shankara was a boy of ambition as well as of determination. He was highly partiotic. His heart ached to see the confusion in which the Hindu religion then was. While yet in his teens, when many of you young readers enter the University, Shankara decided to leave his hearth and home, to renounce the pleasures of life, to go about preaching to his people the true religion *i. e.* Hinduism. His mother stood in his way for some time. However strongly he might have felt the call of duty to lead men to the true path, he subordinated it to the feelings and the dictates of his venerable mother. Against her wishes he dared not go. He begged and prayed to be allowed to set out on his mission, but all in vain. The poor fond mother could not suffer her only child—the light of her eyes, the prop of her old age, her beloved hopeful—to live the life of a Yogi and a Sannyasi. But the Time for him to do his great work, which had been pre-ordained, which he had been destined to do, which Ishwara had intended this humble servant of His to carry out, for the benefit of Humanity, was fast approaching. And who can turn the hand of Time on Life's dial save the Lord who sets it in motion? About this time there happened one incident in Shankara's life which hastened his departure on his noble mission to serve Man. It is said that as one day the mother and the son were crossing a rivulet which ran through a hilly tract, the waters suddenly rose high just when the two help-

less wayfarers had reached mid-stream. The good mother always anxious about the safety of her dear child got alarmed. The astute boy saw his opportunity, and extorted a promise from the lady to cheerfully let him go to fulfil his task. Thereafter he conducted himself and his mother safely across, by swimming with her to the opposite bank. Once out of his home, he travelled for sixteen years, all over the country visiting the principal temples and *tirthas*, the hallowed abodes of the *Rishis* and *Mahatmas*, the celebrated seats of learning. Truly may it said of this great Indian *Yogi* that "he came, he saw, he conquered." He converted all the eminent men of his day wherever he went to the true faith. He wrote and talked incessantly, explaining the ancient Shastras. His commentaries on the Brahma Sutras the Upanishads, and the Bhagavad Gita, his minor poems and songs, will endure as long as the Sanskrit language lasts. Shankara soon became the leader of a distingnished order of learned monks who founded various centres of learning and devotion in different parts of India, some of whose priests even to this day delight in the name of their great Master, Sri Shankaracharya.

S. P. S.

HOW THE MOVEMENT GOES.

H. H. The Lieut.-Governor's Visit to the C. H. College.

In spite of the shortness of the Lieut.-Governor's stay in Benares, His Honour found time to pay an informal visit to the Central Hindu College on Wednesday July 31st. His Honour, accompanied by the Commissioner, reached the College at 6 p. m., and was received by the Principal, the Managing Committee and some members of the Staff. His Honour was pleased to express his admiration at the general appearance of the College, and especially of the large Hall in which the students assemble daily for religious instruction. He next proceeded to the library which now contains over 4,000 volumes, many of which are very valuable works, and afterwards to the new class rooms and the laboratory, where he was shown the working of a new blow-pipe invented by the Principal. His Honour congratulated the authorities on the fine athletic ground that the College possessed, and after looking at the new Boarding House left the grounds at 7 p. m., expressing his general satisfaction with the institution.

PRIZE.

There was a mistake in our prize list published last month. The prize for Narshinha Prasad Hari Parasad Buch Metaphysic Essay is Rs. 200 and not Rs. 300 as given in the our last number.

Mrs. Annie Besant has promised to give two prizes every year, one to a Second year student and the other to a middle class student for doing best in Sanskrit in their respective examinations provided they come out in the first division.

ATHLETIC NOTES.

The Football season opened with a match played on the Cantonments' ground against the Secrole Athletic Club ; the result was a draw. On Saturday July 27th the School team also drew with the Jai Narayan School team. The following Saturday August 3rd a match was played with the London Mission School on our ground, which resulted in a win for us by one goal. Our opponents however were extremely unfortunate, for one of their best players was unable to play through illness, and another was obliged to withdraw at half-time as he was suffering from fever. There seems to be plenty of good material in our club this year, and when the regular and systematic training now being organised has had time to take effect, we should have a very successful season. We hope to be able to organise our hockey team during the coming month.

OUR LETTER BOX.

Q.—*How was it that Shri Krishna married several wives ?*

K. Ch.

Ans.—Marriage customs differ largely in different ages, and in ancient times polygamy was common, especially among chieftains. The custom has endured down to the present day, notably in the class of wealthy rulers. When Shri Krishna was incarnate, most princes had more than one wife, and He followed the custom of His age and race. It was not and is not sinful, though undesirable in modern days, and in ancient days it was followed by many great Rishis and saints. In the case of Shri Krishna, of course, extraordinary good Karma was behind each woman who entered into such a relation with the manifestation of the Supreme Lord. It was the reward of superhuman merit.

Q.—*Does Shiva lead sinners also to the Peace ?*

B. N. S.

Ans.—The answer to this is to be found in the *Bhagavad Gitâ*, IX. 30 :

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मंन्तव्यः सम्यग्व्यवसितो हि सः ॥

Even if the most sinful worship me with undivided heart, he too must be accounted righteous, for he hath rightly resolved."

This turning of the heart to the Lord of Purity cannot take place unless the love of purity has sprung up in the heart, and

unless it has turned away from the evil previously followed. That this is so is shewn by the next half-shloka :—

क्षिप्रं भवति धर्मात्मा शश्वच्छांतिं निगच्छति।

"Speedily he becomes dutiful, and goeth to the eternal Peace."

The "sinner" cannot go to the Peace, but the sinner become righteous must go thither.

Q.—*Did Christ exist, or was the biblical account drawn from the Shrimad Bhâgavata and modified?*

B. N. S.

Ans.—Jesus, called the Christ, was a historical character, born about one hundred years before the date called Anno Domini. Much of the life as recorded is legendary, for reasons that it would take too long to explain here. He was a Hebrew by birth, of exceptionally pure and lofty character and a mighty spiritual Being became incarnate in Him to found the Christian religion for the helping of western civilisation.

Q.—*If a Hindu, a Christian and a Musalmân think of God respectively as Shrî Krishna, Jesus Christ and Muhammad, will each go to heaven.*

B. N. S.

Ans.—Most certainly; if God is worshipped with a pure and loving heart, the prayer reaches Him, no matter under what name He may be addressed. The Musalmân, however, does not worship Muhammad as God, but only honours him and respects him as the Prophet of God; he worships Allah alone.

Q.—*Our Lord Shrî Krishna says to Arjuna of the soul,* नायं हन्ति न हन्यते। *Please explain. Does not a sin committed in the material vesture soil the spiritual essence?*

Ans.—The Jiva, the separated Self, dwelling in the body is not injured when the body is killed; its life is independent of the material vesture with which it is clothed, and it is no more slain when the body is destroyed than a man is killed when his coat is torn in two.

A sin committed does not stain the Jiva :—

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते॥

(*Bh. Gîtâ XIII. 32.*)

"As the omnipresent Akâsha is not affected, by reason of its subtlety, so, seated everywhere in the body, the "Self is not affected."

But as the Jiva enjoys the objects of the senses by means of the senses, so also it suffers by means of the senses—the material vesture generally—and when a sin is wrought in consequence of ignorance, in and through and by the body, the Jiva suffers in and by and through the body, the sorrowful results of the sin.

PUZZLE PAGE.

JUNIOR PUZZLES.

16. Here is a given straight line :

(*a*) Make it smaller without touching it.
(*b*) Make it larger without touching it.

10 marks.

17. A —— B —— C —— are three pieces of wood. Divide them into nine pieces by three strokes only.

18. Tell in not more than 25 lines what you know of Lakshmana.

10 marks.

SENIOR PUZZLES.

16. Complete and explain : ममैवांशो जीवलोके जीवभूतः सनातनः ।

17. Write a 25 line summary of the article in the August number on Shri Krishṇa.

18. Explain the symbols of the chakra and mace.

ANSWERS.

JUNIOR PUZZLES.

13. It may be done in various ways ; here are three :

I t e m	I t e m	I t e m
T u n e	T a m e	T a r o
E n o w	E m m a	E r r s
M e w s	M e a n	M o s s

14. Dasharatha, shooting by sound only, killed a young ascetic, and died of grief at the loss of his son, Shri Rama.

M. M. B. 13. K. P. 18. G. P. 22.

SENIOR PUZZLES.

13. *Bhagavad Gita* VI-41. Reaching Svarga, and remaining there for an immense period of happiness, and at last is reborn under the most favourable conditions for spiritual progress.

15. The upward pointing triangle symbolises spirit, being like a flame of fire : the downward pointing triangle symbolises matter, being like a drop of water : the two symbolise the universe, in which spirit and matter are interwoven.

P. P. S. 18. N. M. S. 13. S. L. 34. R. C. 39. L. D. 38. B. J. R. 29

To Correspondents.—A. S. VENKATRAMIER.—You sent no address with your application for the Golden Chain.

Every one who wishes to join the Golden Chain must himself sign the letter asking for the application form. We cannot send out batches of 200 or 300 forms, without any proof that each application is serious.

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR JUNE, 1901.

Capital Account.

Receipts.

				Rs.	As.	P.
Balance of last month.				10,153	1	10
Donations :—						
General.	579	1	0	579	1	0
Total Rs.				10,732	2	10

Expenditure.

				Rs.	As	P.
Building Account :—						
College Building...	250	15	6			
Boarding House Building.	1,079	5	9			
Furniture.	21	7	0	1,351	12	3
Balance ...				°9,380	6	7
Total Rs.				10,732	2	10

Income Account.

Receipts.

				Rs.	As.	P.
Balance of last month.				838	2	9
Subscription ...	462	10	0			
Advances :—						
Imprest ...	0	0	0			
Other Advances ...	74	0	0			
Miscellaneous ...	2	11	0			
Prizes ...	40	0	0	579	5	0
Total Rs.				1,417	7	9

N. B.—Investment in G. P. Notes :—General Rs. 94,269
Prize funds. " 7,831
Total Rs. 102,100

Expenditure.

				Rs.	As.	P.
Salaries ...	578	8	0			
Stationery and printing ...	2	15	3			
Postage and Telegram ...	13	13	0			
Miscellaneous.	5	8	3			
Game Expenses ...	4	0	0			
House Rent...	35	0	0			
Advances :—						
Imprest ...	0	0	0			
Other Advances ...	212	0	0			
Book Binding.	39	10	0			
Stable Acct.	28	4	3	919	10	9
Balance ...				•497	13	0
Total Rs. ...				1,417	7	9

Detail of Balances.

	Rs.	As.	P.
With the Bank of Bengal	9,082	12	6
In the College Treasurer Chest	795	7	1
Total Rs. ...	°9,878	3	7

Benares :
July, 1901.

V. R. Paindsay,
Offg. Secretary,

—:0:—

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Registered Number A. 146.

The Central Hindu College Magazine.

A Journal for Hindu Boys.

New Series, Vol. I. | OCTOBER 1st, 1901. | No. 10.

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BENARES:

CENTRAL HINDU COLLEGE.

Subscription :— Re. 1 *per annum*.

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———:o:———

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(*b*) If, however, you *permanently* change your place of residence or work, please intimate the same to this office and the address will once for all be changed.

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All business communications should be sent to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares. Literary matter should be addressed to Mrs. Annie Besant, Benares City, who is, for the present, conducting the Magazine.

Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

In order to give facility in finding their names, subscribers are requested to give their Register Numbers (printed on the wrapper) in all communications, otherwise letters cannot be attended to.

THE

CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | OCTOBER 1st, 1901. | No. 10.

IN THE CROW'S NEST.

It is a most promising sign for Indian progress that the education of Indian boys is engaging so much of the attention of the Indian rulers. The latest pronouncement on this subject is from the mouth of the Viceroy, addressing the Educational Conference at Simla, in which His Excellency laid down the principles by which Indian Education should be guided. On the question on which we are most interested, His Excellency—while saying that he was not going to deal with religious instruction—expressed his profound conviction "that no teaching of the young can have the desired result unless it rests upon a religious foundation." But it was not for the Government to teach religion. "We must look for religious instruction, Christian, Muhammedan or Hindu, to the private institutions where the tenets of those faiths are taught by their own votaries, and to which we can lend the assistance of Government Grants-in-aid." This sympathetic and impartial attitude is all that the most ardent advocate of religious instruction could wish for, and all friends of religion will feel that any thing more than this would be hurtful rather than helpful.

***

His Excellency laid very great stress on the establishment of Boarding Houses. He looks to them to supply to some extent the corporate spirit which is found in English Universities and Public Schools, and he urged the Conference to consider this subject carefully. There is no doubt that the most important part of religious training must ever be carried

on in the Boarding House, and that there must be made the atmosphere of purity and uprightness which will preserve the lads from the contamination that so often ruins a promising boy.

***

His Excellency also made a strong protest against the multiplicity of examinations, and the cramming system thereby engendered. He declared that: "Examinations are being carried to extremes in most civilised countries, and cramming, which is their inevitable corollary, is now generally recognised as a universal danger. But in India we appear to have pushed the method to an excess greater than I have come across in any country, with the exception of China. We examine our boys from childhood to adolescence, and we put a pass before them as the *summum bonum* of life. When I contemplate the thousands of youths in our Indian schools and colleges, steadily grinding away in order to get their percentage of marks in an endless series of examinations, the spectacle does not seem to me less open to lament than that of the monks whom one sees in Tibet, and who by a never ending mechanical revolution of the prayer-wheel, accompanied by the repetition of sounds which convey little meaning even to the suppliant, think that they are compassing eternal salvation. I am not speaking of the results of the examination system so much as I am of its effect upon its victims. That is the real issue. It is of no use to turn out respectable clerks or Munsifs, or Vakils, if this is done at the expense of the intellect of the nation. A people cannot rise in the scale of intelligence by the cultivation of the memory alone. Memory is not mind, though it is a faculty of the mind. And yet we go on sharpening the memory of our students, encouraging them in the application of purely mnemonic tests, stuffing their brains with the abracadabra of geometry and physics and algebra and logic, until after hundreds, nay thousands, have perished by the way, the residuum, who have survived the successive tests, emerge in the Elysian fields of the B. A.

degree. Teachers get carried away by the same fundamental error as their pupils, and, instead of thinking only of the mental and moral development of the students committed to their care, are absorbed with percentages and passes and tabulated results. This is the furrow out of which we ought to lift Indian education if we can, before it has been finally dragged down and choked in the mire."

*
* *

If Lord Curzon can perform this task, the boys of India will truly have occasion to bless him. The worst of it is that a Viceroy of India has so short a term of office that he has scarcely grasped his duties ere he has to resign them. Lord Curzon has evidently grasped the educational problem, but how is it possible for him to carry out the reforms he indicates during the short period that remains to him? If he be granted a second term of office, there is then hope that the Indian educational system may be radically improved. The C. H. C., as a pioneer of these reforms, will rejoice if this extension be granted.

*
* *

A lecture on "The Education that India needs" was delivered by the President of the Board of Trustees in the Town Hall, Simla, on September 3rd, to a large and very friendly audience, including the Commander-in-chief of India and Lady Palmer, and many high officials. On the preceding day she also lectured, on "The meaning and objects of Theosophy" to a crowded audience, who showed much interest in the exposition. On the 5th, she lectured at the house of H. H. the Maharaja of Kooch Bihar on "Theosophy and Hinduism," and on the 8th at the Kali Bari Temple on "Devotion." The lectures aroused so much interest that the European community engaged the Town Hall for another lecture on the 14th, when she spoke on Karma, under the title of "Man the Master of his Destiny." It may be hoped that the lectures have done much in convincing the official circle that Theo-

sophy is an influence for good wherever it goes, and that its spread is synonymous with that of peace and good will.

***

While we were in Lahore, we met a Brâhmaṇa gentleman, Paṇḍit Vishṇu Digambar, who has a real genius for music, and further for teaching music. He has trained two or three other Brâhmaṇas to help him, and they play and sing together in a style rarely heard. He has established a class for boys and men, which has only been under instruction for three months, and the results are really marvellous. They sing with precision and with great accuracy of time and tune, showing most careful and masterly training. I wish we could have such a class in our C. H. College, with Paṇḍit Vishṇu Digambar as Professor.

***

A curious sight is to be seen just now in an English village—an elephant drawing a plough! The elephant belonged to a travelling circus, which broke up, and a farmer bought the elephant cheap. He says it does not eat much more than a horse, and does much more work.

***

A Pâthshâla was founded in Benares by H. H. the late Maharaja of Kashmir and Jammu, for the education of Vidyârthis, and was liberally endowed by him. Of late years the foundation has not been as well administered as it should have been, and the present Maharaja has given over the Pâthshâla to the Central Hindu College. This action on the part of His Highness, who is one of the Patrons of the College, will be of the greatest benefit to the College, which will now be able to effectively forward the cause of Samskrit education. But it is impossible not to feel a fresh pang of regret for the untimely death of Rai Pramada Das Mittra Bahadur, who would have rejoiced so warmly over this extension of the usefulness of the College, and who would have organised and superintended this Department in a way

that would have given full satisfaction to all. There is no one who can fill his place alike in the confidence of the orthodox world, and in combined Samskrit and English learning.

***

Mr. Chamberlain, speaking in Parliament in answer to a question on the employment of "native troops", remarked that he hoped that term was not intended to apply "to our Indian troops". He further said that "we had had Indian troops in China side by side with the troops of four of five civilised nations, and they had not proved themselves the least civilised of the troops so employed." This repudiation of the contemptuous term "native" as applied to Indians might be noted with advantage alike by Indians and English here. The term in its ordinary use connotes savagery or a low type of civilisation, and is an insult when applied to the civilised Hindu, Musalmân and Parsî. But while Indians use it of each other, they can hardly resent its use by the English.

***

The Editor returned to Benares on the 25th September, and the next issue of the Magazine will be superintended by her. Owing to a mistake in the delivery of letters, several of the Puzzle Answers were not received in time; they will be credited next month, in addition to answers sent in for the November issue. Some Reports have been similarly delayed.

A PILGRIMAGE TO AMARNATH.

Amarnâth is a famous cave in the heart of the Himâlayas, in the State of Kâshmîr, and for as long as there is any history of Kâshmîr this cave has been an object of pilgrimage. It is difficult to reach, and must be approached on foot, for one of the objects of a pilgrimage is to teach the pilgrim to rule his body and subject it to his will; this is done for the most part by choosing as the object of pilgrimage a spot difficult of access, requiring courage, patience and endurance of physical hardships ere it can be reached. This purpose is well served by a pilgrimage to Amarnâth.

There are two ways of approaching it; one over the crest of the lofty mountain of Bhairobâl; the other along snow-bridges, which arch over a stream that flows along a ravine at the head of which the cave stands. The pilgrimage route of approach lies over Bhairobâl, and the return is made along the path of snow.

The cave is remarkable for a Lingam of pure ice, that is formed by water dripping from above during the bright fortnight of every month; during the dark fortnight it slowly melts away till it disappears, only to be again built up during the succeeding bright fortnight. This has been going on from the earliest history of Kâshmîr down to the present day, and each year on the full moon of Shrâvaṇa crowds of pilgrims enter the cave, and bow before the shining translucent symbol of Mahâdeva, Lord of Life and Death. The cave has been made sacred by the blessing of the Holy Ones, and the sweet keen influence of the Great Lord Himself thrills ever through it in subtlest electric-like waves, and the blue-white light shines out from the transparent Image—the Pillar which symbolises the Fire Eternal, the Dark Fire that is hidden, the Flame that is manifested, That whose Shakti is Will, whose Essence is Life.

The Yâtrâ is made once a year; this year there were two Shrâvaṇas, and the general pilgrimage was made on the full

moon of the second. A small party of us who wished to visit the cave, and could not remain in Kâshmir for the regular pilgrimage, resolved to go on the full moon of the first Shrâvaṇa, and accordingly set out in due time.

The pilgrimage practically begins at Pailgâm, beyond which ordinary horses cannot go. Hill ponies, however, can go as far as Pancha-taraṇî, the last halting place before Bhairobâl, as can the hill dandies, carried by the stalwart coolies. But the true pilgrim goes on foot from Pailgâm, and walks the 40 miles which stretch between Pailgâm and the Amarnâth cave. Leather shoes are left behind at Pailgâm, and the pilgrim walks either in grass shoes or barefoot.

We started on foot some eight miles before Pailgâm, for there had been very heavy rain and the road was not safe for the horses. On the way thither we turned aside to visit Ganeshbâl, a huge rock in the stream of the Lidar, shaped somewhat like the head of the Elephant-God, marking the spot where a Musalmân invader was turned back by the interposition of Ganeshji, as he was on his way to attempt the destruction of the cave of Amarnâth. After pûjâ had been performed there, we returned to the Pailgâm road, and found our tents pitched on the far side of Pailgâm, beside the tossing Lidar. Our party numbered twelve, besides a host of coolies to carry tents, food and necessaries, the *maliks*, or guides, and our ordinary servants.

The maliks are rather curious people: they are the hereditary guides, and are Musalmâns by faith, but have full belief in the sanctity of the Amarnâth cave, and guard it jealously from any profanation; the head malik, a very interesting personality, had sat the night through in the cave on more than one occasion, and had seen there non-physical visitants. He rather disappointed us by saying that it would be impossible for us to cross over Bhairobâl, on account of the very heavy snow; but we bided our time.

On August 27th we left Pailgâm, and on that day walked ten miles, camping at night at Chandanbâri, a pleasant spot,

closed in by the great Himâlayan peaks. The scenery is magnificent, pine-clad slopes, precipitous crags, tumbling waterfalls, and rushing roaring streams, making a panorama of rare beauty, while sheets of flowers of every hue, gorgeous in colour and wonderful in variety and number, alternating with emerald stretches of grass, spread right up into the slopes of dazzling snow, only ceasing where the everlasting whiteness blends all their colours into one.

On the next day we walked but six miles, but most of it was hard climbing up a precipitous slope, and as we rose higher and the air grew rarer, some of our party suffered from the thinness of the atmosphere, and many a pause was made to regain breath, lost quickly again as the mounting recommenced. On the 29th, fourteen miles were covered, a short stay being made at Sheshanâga, a dark lake ringed in by precipices, and difficult of approach, the source of the Lidar, fed by springs and by ice-water from the surrounding peaks: it is one of the regular bathing places for pilgrims, and very chill was the water from the glaciers; but calm and sweet was the meditation that followed, and one at least of the party had a vision of the great Serpent whose name the lake bears.

We stopped at Kelnar, only 4 miles from Pancha-taraṇî, on the night of the 29th, not wishing to reach the last stage till the day before the full moon (Aug. 31st). Some of the snow-slopes traversed were very steep, and a stream forded was so swift that six of us had to form a ring and hold tightly on to each other in order to avoid being carried off our feet.

On the 30th we reached Pancha-taraṇî early, and the bathing was in a stream that was not only ice-cold, but with so strong a current that it was hard work to stand in it. On the way, we climbed the great rock called the Damareshvar, to ring across the plain to Bhairobâl the notice that a party of pilgrims would on the morrow cross his crest and visit the cave he guarded.

Soon after 2 a.m. on the 31st we were on our feet, and the party started up the slope of Bhairobâl a little before 3-30.

Steep and precipitous is that long ascent, and bitterly cold was it, as we clambered upwards; not till 6-30 did we stand at the top, and amid many a shout of "Svâmi Amarnâthaji ki jaya!" saw far below us on the other side, the mouth of the sacred cave. For a short time we sat there, in prayer and meditation and the chanting of stotras, at the foot of the great rock that stands as symbol of Bhairava, the Watcher, round which two or three of the party clambered ere commencing the descent. The maliks, finding us good and resolute climbers, had after all agreed to guide us over the great hill, and cut steps through the snow along which they said we could climb, if we "were not nervous." Those who felt that they "were not nervous" had accordingly climbed up, and were prepared to climb down: the others took the road over the snow bridges both ways. It was a hard descent, occupying two and a half hours, partly down steps cut in a snow-slope, where a slip meant a fatal fall, partly along broken rocks and boulders and down deep drops, and again almost lying at full length to cross sloping rocks, covered with thin ice and slippery as glass. At one place the way is spanned by the Garbha-Yonî, a mass of rock with a narrow cleft through which the pilgrim must squeeze himself as he best may. Downwards, downwards, always, till at last the platform near the cave is reached some six hours after starting.

Then comes an ice-cold bath in a small water-fall that tumbles down from above the cave, and then the reward of the long toil. One climb more up the short ascent, and there, within the dusk of the cave, on a great platform of ice, there rises the triangular Image, lucent, gleaming, strangely beautiful, with a lambent light—is it physical or non-physical?—playing round it with mystic radiance. There is silence for a while, and then arises the measured chanting of the priests, in praise of Mahâdeva, and again silence and quiet meditation, rapt in the hallowed influences and in the memories of many thousand years.

Little marvel that almost every member of the little band

had for the moment his eyes opened, and saw some vision of wonder and of beauty belonging to other worlds than ours. And the white pigeons, held as sign of benediction, flew forth from their secret place, and circled over the heads of the pilgrims, their quest at last fulfilled, and a great peace came down.

Then cut and tired feet were shod with grass shoes, for the first time since Pailgâm, and the return over the snow bridges was made to Sangam, five miles away, with a long steep climb over a spur of Bhairobâl, that was one sheet of brilliant flowers of every shade and kind. At Sangam ponies and dandies were waiting, and carried the tired pilgrims over the remaining two miles to the camp at Panchataraṇî.

ANNIE BESANT.

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HUMILITY TURNS AWAY ANGER.

Kaikeyî has claimed her fearful boon promised by Dasharatha long ago. Her son Bharata must be declared the heir-apparent, and Rama must be sent to the forests for fourteen years. The king is in mortal anguish. To send away that much-loved and most perfect son is death ; to break the word once given of the king of men, their Ruler, their Ideal, their Example, is worse than death. He endeavours to turn Kaikeyî from her madness : "Refrain, refrain from this work of sin and untruth, if thou wishest well to the world, to thy husband and to thy son Bharata . . . . . . Bharata will *not* take the kingdom in the absence of Râma. I *know* that Bharata is even more firm than Râma in eternal Dharma. . . . . What shall the kings say to me ? What shall I say to the elders when they question me ? . . . . . What shall Kaushalyâ say to me, and what shall I say to her ? Alas ! Kaushalyâ ! Thou hast been as my slave, as my friend, as my wife, as my sister, as my mother ! Ever tender to me, ever tender to thy son, ever sweet of speech ! I have not honored

that blameless lady as I should have done, all for thy sake, O Kaikeyî !"—(Vâlmiki's *Râmâyaṇa*, Ayodhya Kâṇḍa, ch. 12.)

But Kaikeyi will not be turned from her purpose and Râma receives the order of banishment. Kaushalyâ, the perfect wife and perfect mother, torn between her duty to her husband and her love for that unequalled son, addresses the first harsh word to Dasharatha. "Thou hast murdered thy sinless son with thine own hands, O king ! Well hast thou trodden the Ancient Path maintained by thy ancestors with so much toil. The husband is the first refuge of woman ; the son is the second ; the kinsmen the third ; there is no fourth. Thou hast abandoned me ; Râma is gone ; I cannot leave thee here to go to him. In every way hast thou destroyed me, and destroyed the kingdom and the people."—(Part II, ch. 61.)

The king heard the harsh words and bent lower under that greater burden of sorrow. His mind was all distraught and he lost consciousness. Recovering, he saw Kaushalyâ still beside him. In that moment the memory of that past sin of his, of which this misery was the consequence, came back to him. Burning with the double sorrow of that sin and of the loss of Râma, trembling, folding hands and bending head, he spoke to her : "Forgive me, O Kaushalyâ ! I fold my hands to thee. Ever wast thou tender-hearted even unto others. Bear with thy husband, whether he be good or ill. . . . Thou knowest Dharma and the heights and depths of this Samsâra. I am so broken already by my sorrow. Speak not harsh words to me even in thy anguish."

She heard that piteous speech of the humbled king ; and tears of pity rushed forth from her eyes like new rain-waters from the waterfalls. Her anger vanished, yielding place to deep humility and remorse and fear of sin for those harsh words. She seized the hands of the king and put them on her head and in great agitation said : "Forgive, forgive me, O king ! I entreat thee with my head upon thy feet. It is for me to ask thee for forgiveness, not for thee to ask of me,

for so great sin would come to me. That woman is not honored of the wise, in this or in the other worlds, who compels her husband to propitiate her. I know the Dharma, and I know that thou, my husband, knowest it and therefore must perform thy promise and maintain the truth. Sorrow for my son drove me in a weak moment to say those words of wrong. Sorrow destroys all firmness ; sorrow destroys all wisdom ; there is no enemy like to sorrow. It swells within my heart like rivers in the rains, when I think of my beloved son." (Ay. K. ch. 60.)

BHAGAVAN DAS.

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TRUE CHARITY.

All great religious teachers give the same moral teachings, for they all belong to the same great Brotherhood of Sages, who guide the evolution of mankind, and who found from time to time a new religion ; that is, a teaching which gives the old truths in a new garb, suited to the needs of the time.

A striking illustration may be found in two stories—one belonging to Christianity and the other to Hinduism—both showing in what the value of charity consists.

Jesus was once sitting in the Temple with His disciples, watching rich men pour their gifts into the treasury. Among them came a poor widow, who shyly dropped in two mites. And seeing her, Jesus declared : " She has given more than them all ; for they have given out of their superfluity, but she has given all she has, even all her living." In the scales of the Divine justice, those two small copper coins outweighed the piled-up gold of the rich.

Once in India, King Yudhishṭhira made a great sacrifice, at which stakes of gold glittered in the sunshine, and golden bricks made the sacrificial platform, and golden vessels were used ; and immense heaps of golden coins, and jewels of all descriptions, lay on the ground for all to take who would.

Wonderful for the profusion of the wealth scattered on every side was that golden sacrifice of the blameless king.

As the assemblage was dispersing—every one praising the splendour of the offerings and the generosity of the king —a voice was heard : " This great sacrifice is not equal to a small measure of barley, given away by a poor Brâhmaṇa observing the Unchha vow. "

At this every one was astonished, for the Unchha vow was a vow to live on the grains of corn picked up in the fields after the harvest had been carried away, and a man under such a vow would be very poor ; how could his trifle of barley exceed in value the vast offerings of the king ? The speaker was sought for, and was found to be a Mungoose, one side of whose body was clad in fur of gold, while the other was of its natural mouse colour. " Why, oh ! why," came the eager questions, " do you speak words so strange ? What is your meaning ? Why is our sacrifice decried ?"

" Listen," said the Mungoose, " and I will explain. There was a Brâhmaṇa living by the Unchha vow, and a terrible famine arose in the district where he dwelt, so that little or no corn was to be picked up, and he, his wife, his son, and his daughter-in-law, starved day after day. At last, when they were thin and faint with hunger, he fortunately gathered a small measure of barley, and they powdered it, and divided it into four shares. Ere yet a mouthful had passed their lips, a guest came to the door, and seeing him they gave him joyful welcome, and brought him water, and grass whereon to sit. And then the Brâhmaṇa put before him his own share of the fried flour, and the guest ate it all, but was still hungry after the meagre fare was consumed.

" Then the wife whispered to her husband to give him her share ; and, after some demur, the Brâhmaṇa placed it before their guest ; but when this was eaten the guest's hunger was still unsatisfied. ' Take my share,' said the son ; but the father gently refused : ' Though thou shouldst live to be a thousand, my beloved, thou wouldst still to me be as a

little child; I cannot take thy food.' 'I am thy self,' said the son, smiling; 'host art thou of a guest, and thou shouldst help thyself by thyself.' Then the father took the food and gave it; but still the guest looked for more.

"Naught then remained to give, and the heart of the Brâhmaṇa was heavy; for as a God is the guest to a true Hindu, and to leave his wants unsatisfied is felt as bitter shame. As he wondered what to do, a gentle touch roused him, and turning, he saw the girl-wife of his son, holding out to him, with loving smile, her share of food. 'Take it, O honoured father, by whose son my son shall come to my arms. Take my share of barley and give it to the guest.'

"'Fair daughter, it may not be, for thou art of tender youth, and worn by hunger. Joy of my home art thou, my little one; eat, and renew thy strength.'

"'I am all thine,' she answered sweetly, 'for I am thy son's, and he is thine. I worship him as he worships thee; and I only live to serve the objects of my worship. Take then, the barley. What use is it to me, save with it to serve thee?'

"Then, blessing her, the father took the barley and gave it to the guest; and as he ate the last mouthful, behold! his form changed, and the God Dharma, He who embodies Righteousness, stood revealed in celestial glory.

"'O best of men,' He said, and the music of His voice made melody in the humble hut, and heaven's brightness shone around, and celestial flowers rained through the fragrant air; 'O blessed one! this gift of thine has rung through all the heavens, and Gods and Rishis sing thy praises, wondering at thy charity of heart. Thy gift—given in time of sore distress, from pure sense of duty and loving heart—has conquered heaven. Heaven's door is barred by greed; and greed is kept fast across it by desire and by passion. But thy gift is greater than many sacrifices, in which rich gifts are given. The bar falls—heaven's door swings open to thee: with thy wife and children do thou ascend to heaven.'

"When they had gone," concluded the Mungoose, "I came out of my hole, and the water given to the guest, and a few grains that had fallen of the barley, turned half my body into gold. To many sacrifices have I since gone, that the rest of my body might also turn to gold, and with high hopes I came to this royal sacrifice ; but see! my body remains unchanged. And so I say, that all this great sacrifice is less than he measure of the Brâhmaṇa's powdered grain."

So saying the Mungoose vanished, and the crowd dispersed, wondering, to ponder over the moral of the tale.

(From *Bibby's Quarterly*).

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HOW ARJUNA FOUGHT WITH MAHADEVA.

We live in the Kali Yuga, the Age of Iron. Now has come the time spoken of by wise men of old, when there should be confusion of caste. No more now does the Brâhmaṇa fulfil the duties of a Brâhmaṇa only, no more does the Kshattriya do the Dharma of a Kshattriya only, the Vaishya and the Shûdra too do duties other than those of their own caste. The age is the Age of Iron when the weak are oft ground down by the strong ; when troubles are great, and faith in the Gods has become cold ; when all men, whether they be Brâhmaṇa or Kshattriya, Vaishya or Shûdra, must take upon themselves the duty of a Kshattriya and must fight in order to fulfil their own Dharma. If to live only is required, still must we fight and struggle to do that, for the conditions of life in this age are hard as iron. Do we seek to do good, then must we fight even harder, for the powers of darkness are strong. Few win in the fight, as the world counts winning; many seem to fail; at best, most seem to do no more than scarcely hold their own. Still must we fight, whether we seem to win or lose, and he that fights on, cheerful and undaunted, to the end, even as Arjuna did, when he was doomed to fight against his friends and relatives in the

great war, cannot lose in the battle of life, though he may seem to lose; for no effort is lost, every heroic struggle adds yet a little more force to that great reservoir of power guarded by the Gods. One day, in the fulness of time, that reservoir will be brimful of force, filled by our struggles; then will it overflow and pour out over the world, sweeping away the blackness of the Dark Age.

In the meantime it is our Dharma to fight, so that out of our struggle with darkness may be born the strength and wisdom which shall bring in the Age of Light.

Hear how Arjuna fought, when he fought the great fight that he could not win, when he strove with Mahâdeva.

Yudhiṣhṭhira thought of the renown and glory that the friends of Dhritarâshtra's son had won for themselves, how the names of Bhishma, of Droṇa, of Kripa and Karṇa were famed throughout the world for valour, and his heart sank within him. "How shall we strive against such heroes in the great war that must come," thought he.

Then he called to Arjuna and showed him all the things that were in his heart, and together they agreed that Arjuna, armed with bow and sword and cased in mail, should devote himself to fierce asceticism, go northwards, and from Indra obtain those celestial weapons, by which alone they could hope to win in the great war. Arjuna took his weapons and set out to find Indra.

His journey was long and difficult, he crossed many ranges inhabited by ascetics and at length reached the sacred Himavat, the resort of the celestials. As he was travelling one day, he heard some one calling him, telling him to halt, and looking round to see who it might be, beheld Indra in the form of a great ascetic, seated under a tree.

"Who art thou, little one?" said the ascetic. "Why dost thou come here bearing arms and arrayed in armour? thou art a Kshattriya, this is no place for thee, here is no need of weapons. This is the abode of peaceful Brâhmaṇas, devoted to ascetic austerities, feeling neither anger nor joy; here are

no disputes, lay aside those weapons of thine, my child, this is a place of peace."

But Arjuna would not be persuaded.

Then the God was glad and said: "Ask me what thou wilt! ask the boon thou desirest." And Arjuna said: "O great one! teach me the use of the celestial weapons." "Teach thee the use of the celestial weapons," said Indra. "What canst thou want with them here? this is a place of peace." "O great one," said Arjuna, "I may not stay here, my duty is with my brothers; I must fight and aid them in the coming war; therefore I ask thee, to teach me the use of the weapons."

And Indra said: "Strive to behold the Highest of the Gods; when thou art able to look upon the Lord of all creatures, then will I give thee all the celestial weapons." Having thus spoken, he disappeared, and Arjuna, devoting himself to asceticism remained at that spot. The fame of Arjuna's austerities spread all around and at length reached the highest heavens.

Then Mahâdeva, pleased with His disciple's zeal, determined to appear to Arjuna and grant him his wish. He took upon Himself the form of a hunter and, attended by numerous other Gods, similarly disguised, came to the place where Arjuna was. Now at that time a certain Râkshasa took upon himself the form of a wild boar and attacked Arjuna. As Arjuna took his bow and arrows, and prepared to fight with the boar, Mahâdeva, in the form of the hunter, told him to stop, saying: "This boar is my prey, for I aimed at it first. Leave it to me, I pray thee." Arjuna took no notice of the hunter, but shot at the boar; at the same time the hunter also shot and both arrows entered the boar at the same instant and killed it. Then Arjuna turned to the hunter, who was exceedingly handsome and powerful in appearance, and said: "Why hast thou disregarded the customs of the chase? this boar belonged to me, I shall therefore slay thee." The hunter smiled gently and began to speak softly

to Arjuna, yet under his soft speech was a mocking sting, just as the soft rose leaves hide the thorn. "Why worry thyself, O heroic one? this forest is our home, we dwell here on the mountains. What dost thou, a dweller in the plains, do here? the hardships to be endured here are too great for one brought up in luxury and delicate as thou art. This boar was aimed at by me first, my arrow struck it first and the honour of its death belongeth to me. Be not so proud of thy strength, heroic one. Do not blame me for thy own sin. Shoot at me if thou wishest, I shall slay thee."

Hearing these words, Arjuna became angry and attacked the hunter with arrows. Then began a great conflict. Arjuna shot many arrows and to his astonishment found that none took effect. He began to wonder who his opponent could be; he felt sure that it was some great one, one of the high Gods. Still he feared not, but fought on till all his arrows were exhausted; still his opponent stood unharmed. Arjuna wondered even more who he could be, and his quiver being emptied he unstrung his bow and struck the hunter fiercely with the staff. The hunter seized the bow and tore it away from the grasp of Arjuna. Then Arjuna drew his sword and smote at the hunter's head, and so mighty was the blow, that the sword was shattered to pieces, while the hunter stood unharmed.

And so the combat went on, Arjuna taking up stones and great branches as weapons, but the hunter could not be harmed. At length the hunter seized Arjuna in his arms and after a mighty struggle, hurled him senseless to the ground. There he lay almost dead. When he came to himself, he knew with whom he had been fighting. He bowed himself before the Great One and worshipped Him.

Then Mahâdeva praised Arjuna, tellîng him that there was no other Kshattriya in all the world equal to him in courage and perseverance. "I will grant thee," said He, "the boon thou seekest." Then Arjuna poured forth his gratitude to the Lord of all beings.

"O Chief of all Gods, God of Gods, Mahâdeva. Thou of the dark blue throat, Thou of the matted locks, I know Thee. Thou art the cause of all causes, the three-eyed One, the Lord of All. Thou art the refuge of all the Gods, from Thee hath this Universe sprung. Source of all blessings, I worship Thee. O Great One, blame me not for my rashness in striving with Thee. Give me grace and pardon, I pray Thee."

And the Great One embraced Arjuna, pardoned him, and granted him the boon for which he had sought; for God is not angry when we strive with Him in ignorance; He is only angry when we give up the struggle because of our cowardice, instead of fighting on till we learn the right.

HARRY BANBERY.

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THE CUCKOO.

[The following account of this strange bird comes to us from Mrs. Lloyd's brother.]

The bill is moderate in size. Wings rather short, tail long. Toes four, two pointing backwards and two forwards; but the outer hind toe of each foot is capable of being placed at right angles with either the inner or outer hind toe. It belongs to a tropical family of birds, many of which migrate to temperate regions in Summer. The Cuckoos are not so decidedly climbers as the Woodpeckers and Creepers, yet they have great powers of climbing. Their flight is feeble; their food consists of soft-bodied insects, varied with berries and fruits. Some of the larger species will prey on small quadrupeds and the eggs and young of other birds.

No bird utters a note so nearly approaching the sound of human voice as the cuckoo; its habits are found to be unlike those of any other bird.

It arrives in England about the middle of April, and during the whole of its stay leads a wandering life, building no nest and attaching itself to no particular locality.

It shows no hostility towards birds of another kind, and little affection for those of its own. If two males meet in the course of their wanderings, they frequently fight with intense animosity. It does not pair, and it is unusual even to see a male and female together. It is however frequently accompanied by a small bird of another kind, said to be a meadow pipit generally. There does not appear to be any intimacy or any hostility between the ill-matched pair. The larger bird flies first, the lesser one as if spell-bound, follows it ; if the cuckoo perches in a tree, the pipit posts itself on another hard by, or on another branch of the same. If the cuckoo alights on the ground, the pipit is by its side.

In May and June the cuckoo lays her eggs, choosing a separate locality for each egg, and that, invariably, the nest of another bird. The nests in which a cuckoo's egg has been found in this country (England) are those of the Hedge Sparrow, Robin, Redstart, Whitethroat, Willowwarbler, Sedge Warbler, Wagtail, Pipit, Skylark, Yellow Banting, Chaffinch, Greenfinch, Linnet, Blackbird, and Wren ; that of the Pipit being the most frequent. In some cases the position and structure of the nest were such that a bird of so large a size could not possibly have laid an egg in the usual way ; hence, and from other evidence, it is pretty clear that the egg is in all cases laid at a distance from the nest, and carried by the bird in her bill to its destination. This seemingly hard task is easy, for the egg is very small compared with the size of the bird, and the gape is wide.

As soon as the young cuckoo is hatched he proceeds to insinuate himself under any young birds or eggs that may be in the nest, and hurls them over the edge, where they are left to perish.

A young cuckoo was brought to us once by a country boy, and there being a fly catcher's nest with four eggs, in a standard rose near the front door, the eggs were taken out and the young cuckoo deposited. The fly catchers appeared somewhat flustered at first to find their eggs had turned into

such a beautiful big bird, but the young bird very soon made it evident to them what they had to do with him ; and that was, to regale him with insect food from morning to night. They took to their duty most kindly (in fact several instances are on record where it seems as if the cuckoo exercised a curious fasination over other birds). In time he got too big for the nest, so we got an old thrush's nest, put the bird in it and put it in a wickerwork cage ; then hung it up to a tree close by. The fly catchers soon found out their lost young one, and as they could easily get through the bars of the cage were able to continue their feeding operations. This continued for about four weeks, when, seeing the young to be fully fledged, we opened the door of the cage one morning ; he flew out, and was out of sight in a very short time.

He had been an imperious tyrant to the two little birds for some time past : if one of them ventured to take a short rest on the perch beside him, he would peck at it, as much as to say : " Be off, I want some more flies." Their sense of relief was very evident when they came to the cage and found him gone : they sat on the perch and preened their feathers with evident enjoyment.

C. H. JOHNS, M. A., F. R. A. S., F. L. S.

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THIRUVANAIKKA.

Thiruvanaikka is a large village a mile from Trichinopoly on the other side of the Kaveri ; the village is interesting on account of a temple of Shiva which stands in the very centre of the village.

The temple is one of the largest in South India and one of the most ancient. Legend ascribes the building of it to a Chola King who bore an intolerable aversion to elephants.

The temple occupies a space of nearly half a square mile. It is enclosed on all sides by 4 high stone walls. These walls

are broken in the middle for entrances. The four outermost of these entrances are surmounted by flat towers called gopuras. Going due east from the westernmost gopura the pilgrim comes to a mandapa with a number of pillars that support the stone slabs above. These mandapas are common features of all Hindu temples. Crossing two or three mandapas he comes to the most sacred place. Here at Thiruvanaikka an unusual sight is seen. The sacred place on all sides is often thigh-deep full of water. It is often immersed completely. A flower or a Bilwa leaf marks the place where the Idol is. The pilgrim makes his offerings, prays to the Deity and goes the circuit round the small temple of the Deity wading through water. On the other side he sees a number of men always at work pumping away the water. Here is a very old nahai tree, which is in itself an object of wonder. After gazing long at it and after once more peeping at the Image, he leaves the temple.

The phenomenon of water is easily explained. The sacred place is slightly below the level of the bed of the Kaveri, the soil itself is sandy. Therefore when there is water in the Kaveri it finds its level and gushes free into the temple. The tree in the temple is believed by the credulous to bear fruit all through the year. But it does not. It bears fruits only just like other nahai trees. It only marks the locality in the days prior to the building of the temple; for the legend says that the Chola King found this Lingam in the top of the nahai tree.

Another peculiarity of the temple is the very narrow entrance to the sacred place. The legend says that the King so designed it as to preclude the possibility of elephants ever forcing their way into the presence of the Image. The village derives its name from that of the temple.

A SOUTHERN HINDU.

SCIENCE JOTTINGS.

In a lecture delivered at the Royal T. R. S. Institution by Sir W. Roberts Austen K. C. B. the possibility was discussed, with many experiments and illustrations, of using metals as fuel, instead of coal and peat. It may not be known to all that the burning of aluminum gives us sapphires and rubies in the place of ashes, and metallic fuel is burnt, not by the air above but by the oxygen derived from the earth beneath as it occurs in the oxides to which our rocks and cliffs owe their colour and their beauty.

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Two famous aeronauts Dr. Berson and Dr. Suering made a balloon ascent from Berlin on July 31st, and descended near Kottbus in the morning of the following day They succeeded in reaching a height of more than 10, 300 metres but they could not register the greatest height reached above the surface of the earth, as they both lost consciousness from the rarity of the air.

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Fossilized remains have been discovered of the three toed horse, Protohippus, a long desired "missing link" in the numerous stages leading up to the modern horse.

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Dr. Carl Peters has bought back from the frontier of Mashona land, a small female figure of Egyptian workmanship which is believed to date back to 2500 years before the Christian era. Copper and silver coins have also been found, and two stones bearing inscriptions. It is hoped that a scientific expedition will be sent out to make further investigations.

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The wireless telegraph station established on the Nantucket lightship by the *New York Herald*, enables passengers by incoming vessels equipped with the Marconic instruments

to enter into communication with the American continent, and through it with the whole world, from fourteen to sixteen hours earlier than is the case at present. The same system is also being employed in the naval manœuvres. But though enabling a battleship to communicate with a cruiser 50 or 60 miles away, a serious drawback is the publicity of the messages, which can be received by *any* ship fitted with the apparatus, whether inimical or not! A difficult cypher meet therefore be used.

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A tree which grows in Mexico, called by thc natives the "chijol," is said to be of a most remarkable nature. If all that is alleged of this phenomenal tree is correct, it will some day revolutionise the stone trade. The wood is extremely fine and easily worked in a green state. The wonderful part about it is that after being cut the wood gets gradually harder, and in the course of a few years it is absolutely petrified, whether left in the open air or buried in the ground, says "Science Siftings." From this timber houses can be built that would in a few years become completely fireproof and would last as though built of stone. The wood does not, even in its completely petrified state, change either its colour or its finely grained surface.

——:o:——

HOW THE MOVEMENT GOES.

Report of the C. H. C. Benares.

The four months' visit of the President to Lahore, Jammu, Rawal Pindi and Srinagar, at which last place nearly three months were spent, has been fruitful of important results to the College. A very great extension of the scope of the College will take place shortly, by the addition of the Samskrit Department, mentioned elsewhere, the details of which will be published later. The Secretary left the President at Lahore on the 28th August, and returned to Benares on the 1st September, taking over charge of his office duties the next day. The President went on to Simla, where she arrived on the 1st of this month and was joined

by the Vice-President on the 2nd. Her lectures at Simla on "The education that India needs," and cognate subjects have aroused great interest, from which useful results may be hoped for for this Institution. From Simla she went on to Ludhiana and thence to Lucknow, giving lectures at both places and, finally, returning to Benares on the 25th of this month. The larger donations of July, August and this month have been:—

Babu Ramgopal Chatterji of Krishnagar	...	Rs.	200
Bhargava Conference, Delhi ...	...	"	112
Seth Ranchhorlal Chotelal of Ahmedabad	...	"	300
Seth Bhopatrai Chainrai of Hyderabad (Sindh)	...	"	500
Babu Hirendra Nath Dutt of Calcutta	...	"	300
Hon'ble Munshi Madholal of Benares ...	...	"	100
A Friend (Bhaunagar)	...	"	1700
Mrs Hotaling	...	"	3000
Mr. Kundsen	...	"	375

The Annual grant of Rs. 500 from H. H. Bhavsinghji, Rana Saheb of Porbandar, deserves especial record. It is one more encouraging proof of the fact that the Princes of India are beginning voluntarily to take a true and enlightened interest in this College, realising its far-reaching benefits to the people.

The Balance in hand has run very low; at the date of going to Press, the Bank Balance and that in hand amount to a total of less than Rs. 9000, while the current expenses are now heavy on account of the Boarding House Buildings in progress. Unless more money is collected by our local workers, the G. P's may have to be touched. The Branches of the T. S., which are all Ex-Officio Local Committees for the collection of funds for the College, should undertake some extra activity to prevent such a "catastrophe." It is also earnestly requested that any arrears, which fortunately are few, of subscriptions may also be remitted at an early date. Babu Ganga Prasada Varma of the *Advocate*, Lucknow, Kumar Lakshmi Narayan Dube of Aligarh, Babu Upendranath Chatterji of Krishnanagar, M. R. Ry. A. K. Sitarama Shastri in the Southern Districts of the Madras Presidency, and Babu Manohar Lâl, Pt. Bishambarnath Dube and Panda Baijnath in the Central Provinces, Lala Parbhu Dayal in Burma and as always, our veteran workers Dr. Balkrishna Kaul of Lahore, Pt. Piarelâl of Nagpur, and Mr. V. C. Sheshachari of Madras, have been making collections and remittances steadily during the last three or four months.

Many enquiries as to probable cost have been received on the suggestion for a Sarasvatî-Mandir published some months ago. The Managing Committee wish to notify that a Sarasvatî Mandir, at all in keeping with the College Buildings will cost at least Rs. 10,000 and may very well and usefully cost more, if built sufficiently large. The idea is to have a middle-sized and pretty temple in stone in the usual Benares style, dedicated to and containing a fine image of Sarasvatî, of marble if possible, with

a big hall in front : the temple proper will cost about Rs. 5000 : the long hall in front which will contain the library and the reading-room, and may be separated from the temple proper by an open passage running across, may cost any sum from Rs. 5000 upwards : it will have to be so constructed as to be capable of symmetrical extension in future whenever the need and the money come together.

A Sympathiser has sent us Rs. 18-6 as the cost of 147 copies of three months' issue of the "Magazine" which he asked us to distribute amongst the places he mentioned, as specimens. We hope the specimens have been appreciated.

BHAGAVAN DAS.

Hon : Secretary.

REPORT.

MOZAFFERPUR.

TIRHUT HINDU BOYS' ASSOCIATION B. B. COLLEGE, MOZAFFERPUR.

The Association is going on well. Weekly Meetings are held on every Saturday now. Lectures are delivered by Pandits and gentlemen on some religious and moral subject at the meetings. The second Anniversary of the Association was held in the coming September. By the meeting of the Executive Committee, held on 29th July under the Presidentship of Babu Laugat Sinha, the proprietor of Bhumihar Brahman College, Mozafferpur, all the Hindu professors and teachers of the above institution have been made Members of the Executive Committee of the Association.

PRADIP NARAYAN SINHA,

Secretary.

PUZZLE PAGE.

JUNIOR PUZZLES.

19. Mention a vernacular full name of a person that reads the same both ways.

20. There is a square tank at each corner of which there is a tree. Enlarge the tank without altering the shape or moving the trees.

21. Tell in not more than 25 lines what you know of Râvaṇa.

SENIOR PUZZLES.

19. Complete and explain :

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

20. Write an essay in not more than 25 lines, on the value of Truth.

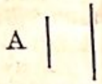
21. Explain the symbol of Shivaji seated on the Bull.

ANSWERS.

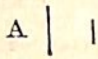
JUNIOR PUZZLES.

16. Let A be the given straight line.

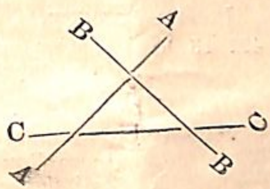
(*a*) By the side of A draw a longer line, A will be shorter:



(*b*) By the side of A draw a shorter line, A will be longer.



17. Place the three pieces of wood across each across so that they form a tıiangle with each side produced both ways; cut through each point where the pieces cross.



SENIOR PUZZLES.

16. *Bhagavad-Gîtâ*, XV. 7. The Jîvâtmâ in man is a portion of the Supreme, identical in nature with Him: this portion, or "divine fragment" is enveloped in Prakṛiti, matter, and out of matter forms its organs for contact with the external world —the five senses and the mind.

18. The chakra, or disc, has two significations: as made by the whirling cross, or svastika, it is a symbol of creation; as a weapon, it is a symbol of destruction. The mace is a symbol of rule, of royal authority.

——:0:——

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR JULY, 1901.

Capital Account.

Receipts.

		Rs.	As.	P.
Balance of last month.		9,380	6	7
Donations :—				
General	2,322 11 4	2,322	11	4
Total Rs.		11,703	1	11

Expenditure.

		Rs.	As.	P.
Building Account :—				
College Building	4,304 14 11			
Boarding House Building	3,019 10 0			
Furniture	204 13 6			
Books and Magazines	5 3 6			
Game Expenses	13 9 0			
Apparatus	9 13 0	7,557	15	11
Balance ...		41,45	2	0
Total Rs.		11,703	1	11

Income Account.

Receipts.

		Rs.	As.	P.
Balance of last month.		497	13	0
Subscriptions	2,701 0 0			
Fees	602 8 0			
Game Fees	37 7 0			
Advances:—				
Imprest ...	0 0 0			
Other advances ...	303 0 0			
Suspence account...	203 0 0	3,846	15	0
Total Rs.		4,344	12	0

N. B.—Investment in G. P. Notes :—General Rs. 94,269
Prize Fund „ 7,831
Total Rs. 1,02,100

Expenditure.

		Rs.	As.	P.
Salaries ...	903 8 0			
Game expenses ...	29 3 0			
Stable account	26 3 0			
Book-binding	10 14 0			
House Rent...	35 0 0			
Stationery and Printing ...	8 7 0			
Postage and Telegram ...	15 10 6			
Miscellaneous	2 0 3			
Hot weather charges ...	6 9 9			
Suspense Account ...	80 12 0	1,118	3	6
Balance ...		3,226	8	6
Total Rs. ...		4,344	12	0

Details of Balances.

	Rs.	As.	P.
With the Bank of Bengal	5,384	10	6
In the College Treasure Chest	1,987	0	5
Total Rs. ...	7,371	10	6

Benares:
August 1901.

V. R. Paindsay,
Offg. Secretary

——:0:——

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REGISTERED NUMBER A 146.

THE

CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | NOVEMBER 1st, 1901. | No. 11.

CONTENTS.

BENARES:

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:o:

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Letters and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

In order to give facility in finding their names, subscribers are requested to give their Register Numbers (printed on the wrapper) in all communications, otherwise letters cannot be attended to.

THE
CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | NOVEMBER 1st, 1901. | No. 11.

IN THE CROW'S NEST.

Our innocent Order of the Golden Chain has caused a great commotion in Austria, some clerical fanatics having seen in it a plot to disturb Society! Mrs. Ida Muller, the head teacher in one of the leading schools of Vienna, saw how beneficial the Order would be to the children under her charge. Austria is a country in which there is much indifference to suffering, and has obtained much evil fame for the experiments carried on in her hospitals upon human beings—the inevitable result of vivisection, and of the methods of research adopted in Pasteur schools. To counteract this spirit, the spreading of a sense of compassion and pity would be most useful, and this is, as our readers know, the object of the Golden Chain. In order to attack the movement, it is represented as a branch of Free-masonry and as a secret Society! The whole business would be comic, were it not that it may ruin Mrs. Muller. All the Austrian papers have published the following speech of Deputy Sturm to the Landtag, under the heading "Freemasonry Plots."

***

"As the *Reichspost* of July 14th announces, yellow agitation papers have lately been distributed, which make propaganda amongst the school children for an international bond of youth, under the title, the *Golden Chain of Love.*

At the head of the secretly carried on agitation is the teacher, Ida Muller, of the Mädchenbürgerschule in Neu Margarethen.

The children's league is said to aim at bringing before

the children the uniting principle of love, and at encouraging them to loving deeds. We gravely suspect that under the cloak of this children's league an attempt is being made to smuggle into the school tendencies that run directly contrary to the chief fundamental principles of the school, the proper religious education of the children. This kind of meeting in uncontrolled conventicles, that could easily become hiding corners for dangerous youthful errors, is quite against the school discipline; also we have various indications that this is the beginning of a union of Freemasons—which is forbidden in Austria. From these points of view we ask the statthalter the questions: Does the statthalter know of this agitation amongst the school children of Vienna? Does he intend to take energetic means to root up the evil?"

The Austrian Empire must indeed be in a strange state if teaching children to think nobly and to act lovingly is against the fundamental principles on which its schools are built.

***

The Third Anniversary of the Central Hindu College takes place while this Magazine is going through the Press. We shall report the proceedings next month. Meanwhile we may state that the Annual Report shews that the College is flourishing and that its funds are growing steadily. Both in the class-room and in the playing-fields the boys are doing well. The Boarding-House buildings are approaching completion, and the Superintendent's house will be ready for habitation in another three months. The well, the gift of a Hindu widow, Raddika Rani, is in working order, and gives an unfailing supply of good water. The platform in the centre of the quadrangle has been cemented, and offers a pleasant gathering-place in the evening, the quadrangle itself showing flower-beds where bricks and mortar are not in possession.

***

The Report of the Education Committee of the Kayastha Sadar Sabha, for 1899-1900, has reached us. It opens with a

useful essay on Education, in which the need for religious education is emphasised, and the C. H. C. is spoken of approvingly as an example to be followed. Then there is a report on the education of Kayastha boys all over the country, followed by suggestions for its improvement, among which we notice the encouragement of sea-voyages—travel in foreign lands—and this is further advocated in a special article. Then comes a report on female education, rightly characterised as "deplorable," and among the proposed remedies is the employment of educated Brâhmaṇa and Kayastha widows as visiting governesses. This Report is a most useful document, and should be found on the tables of all Reading Rooms.

***

The Vaishya Conference has also issued its Report, and we see with pleasure that it re-affirmed its previous resolutions in favour of Brahmacharya for students and of the prevention of early marriages. Mahamahopadhyaya Pandit Ram Misra Shastri of Benares declared that no marriage should take place before the age of 18. This feeling against early marriage is spreading in the Vaishya community. The Conference also affirmed the necessity for female education and for the training of competent female teachers.

***

From Salem we have an interesting Report of the little Shrî Anjanayasvâmî School for the past year. The school was founded in 1898, with a class of nine boys and two girls. In March, 1901, the class comprised twenty-nine boys and three girls. They are taught up to the 4th Standard, and pass on to Salem College. That the teaching is exceptionally good and the pupils exceptionally studious are facts easily proved by the examination return, that twenty-three students went up and twenty-two passed. Mr. K. Venkatrarao, the teacher, must be congratulated.

***

The Aryan Education Society's Schools at Girgaum, Bombay, is doing well. It has now 725 students, and the

religious training given is very much appreciated by the general public. By some mischance the Annual Report has not reached us, so we can only give this word of friendly recognition.

***

These Reports are encouraging signs of the times, and should encourage the scattered labourers for India's good.

***

A gentleman offers a copy of Sir Edwin Arnold's *Light of Asia* to the first reader of the Magazine who sends the names of five new annual subscribers. *It must be noticed that the book will be sent to the person whose letter enclosing the five subscriptions reaches us first, and no later writer will have any claim.* The subscriptions must be sent by money order. Annual subscriptions can now only begin with the June number, as the issues for January, February and May are out of print.

***

The President of the Board of Trustees left Benares on October 29th, to visit Ahmedabad, Baroda, Surat, Navsari, and Bhavnagar in the West, and Faridkote, Lahore and Jammu in the North. In December, she will visit East Bengal and then go southwards to attend the Theosophical Convention at Adyar, Madras. After that she will visit a few places in the South, returning home by about January 25th, 1902. In February and March she hopes to deliver a course of lectures in the C. H. College, and she will leave for England in April, lecturing in Bombay before starting. During the above-named tours, she will hope to raise some money for the Hindu College, for as application must be made next year for affiliation up to the B. A. and B. Sc., it is absolutely necessary to increase the monthly income of the College. All the Chairs in the College ought to be endowed by wealthy men; those especially of Physics, English Literature and Mathematics should be definitely established, with fitting incomes attached to them.

THE FOOD WE EAT.

A man who studies the nature of the body in which he lives will soon discover that its health and characteristics depend very largely on the food he eats. As a man lives and works, the tissues of which his body is composed waste away, and this waste has to be made good by food. If the waste daily going on is not fully balanced by putting new matter into the body in the shape of food, the body becomes thinner and thinner, and finally perishes. The body is built up by food, as a house is built up by bricks, and the nature of the body is largely affected by the food of which it is built up. Coarse food makes a coarse body; refined food makes a refined body.

It is true that a great sage can eat anything, and so change it by his spiritual power as to adapt it to his own needs and suit it to his pure body. But ordinary people have not this power, and it is well for them to build up their bodies out of the best materials they can obtain. It is said that a disciple of Shrî Shankarâchârya, being forbidden by him to eat meat, wondered, one day, on seeing his Master eat a piece of flesh. On the following day, the sage, passing a blacksmith's shop, took up in his hand a piece of red-hot iron, and offered it to his disciple. When the latter shrank back, he told him that when he could hold red-hot iron without his hand being burned thereby, he could also eat meat without his body being animalised thereby.

In choosing his food, a man should consider what kind of a body he wants. If he wants one full of animal passions, irritable, difficult to control, then flesh is a very suitable diet for him. If he wants one of a gentler type, more easy to control, then he should avoid the use of flesh. If a dog be fed on meat, he becomes savage: the same dog, fed on grains and vegetables, becomes gentle. It is true that a man may, if he has a very strong will, control an irritable body, full of violent passions; but even then it hardly seems worth while

to spend so much useful energy in controlling a body made more irritable by the nature of its food.

Apart from this, there is the great moral law of not inflicting needless suffering on our helpless animal brothers. As Bhîshma said, if flesh grew on trees, there would be no harm in eating it; but we must slay in order to eat it. By this act we give pain, and not only so but we ourselves, in turn, must reap pain. "The slayer shall be slain." Both for the unselfish and for the selfish reason, it is well to avoid killing other sentient beings.

This article, however, is not written so much to deal with the general question, as to answer some questions submitted by a correspondent, and to these I now turn.

1. *Some animals prey on others; why should not man do the same?*

Animal evolution is designed to produce bodily and other qualities of a special kind; speed, agility, cunning, fierceness, keenness of the senses, etc. are evolved in the struggle for existence, in which the preying of one animal on another plays a great part. It is somewhat remarkable that the swiftest, strongest and most enduring wild creatures are found among the vegetable-eating animals, the prey, not among the flesh-eating. Human evolution is intended to produce the higher moral faculties, and these are developed, as Huxley pointed out, by self-sacrifice and not by preying on others. A man should not copy the lion or the tiger, but the great Masters of Compassion.

2. *Are not man's teeth and gastric juices a proof that he is intended to live on flesh?*

Scarcely, since the monkey, who is frugivorous, has the "tearing teeth" far more largely developed than man. These teeth are lessened in size and are only four in number in man; they belong to the past. The gastric juices do not act specifically on *animal*, but on *nitrogenous*, food. Now nitrogenous food stuffs are certainly necessary, but they can be obtained from the vegetable kingdom.

3. *Can a strict vegetarian take milk and ghee?*

No, not if he thinks that only vegetables should be taken. But animal products, obtained without killing the animal, do not come under the law commanding harmlessness. A man need not call himself a vegetarian, because he abstains from flesh of all kinds. Many flesh-abstainers take eggs, and the reason for abstaining from these is not the same as that for abstaining from flesh. Many abstain from eggs as they abstain from onions—because their magnetism is very bad.

4. *No marked line of distinction separates the animal and vegetable kingdoms; we destroy forms in which there is life in taking vegetables.*

Certainly we do. No life can be supported save by other lives. But we may choose living forms which have not a highly developed nervous system, by means of which the embodied life experiences pleasure and pain. Grains, leaves, roots, fruits, do not suffer when crushed and eaten. It is not a question of life, but of sensitiveness.

5. *Must not the non-flesh eater be conquered in the struggle for existence by the flesh-eater?*

This pre-supposes that the non-flesh eater is weaker than the flesh-eater; but the facts are the other way. The coolie of Ceylon carries weights that the beef-eating English docker cannot lift. The Indian runner outpaces in endurance any European. Flesh gives outbursts of energy greater than do non-flesh foods, but the energy is not lasting; it quickly dies down. Flesh is largely a stimulant and its effect passes quickly, hunger returning much sooner to the flesh-eater than to the non-flesh eater. Vegetable food is far more sustaining than animal, and this is one of its great advantages.

But, after all subsidiary questions, we come back to the central one: Towards what ideal is man evolving—towards the beast of prey, or towards the Master of Love?

ANNIE BESANT.

PATRIOTISM.

(Continued from pages 209)

Such then is the country in which our good actions in the past have given us birth, and in order to ensure a happy destiny in the life to come, there can be no more sacred means than the utilisation of the opportunities thus given us of serving this beloved country—a country which, of all others, on account of its peculiar historical circumstances and vicissitudes needs the largest possible sympathetic attention. The question is sometimes put, and put by very educated and sensible persons: "How to be patriotic; what sort of actions shall we do which may contribute to the raising of our land?" Now the question would certainly have been a legitimate one if we had assumed that while talking of patriotism we were referring merely to political agitation.

But Patriotism is something higher than speechification. One can be a patriot at every moment and at every step. One piece of brick removed from a much frequented path or public road, lest it should cause some one to tumble over it, is a patriotic deed no less important in the intensity of feeling, though not in the extent of results, than putting down one's name for a subscription to a public meeting. It is an important truism that whatsoever sphere of action we may occupy, if we take our stand on patriotic ground, we become able not only to discharge our duties usefully and conscientiously but what is much more encouraging, we begin to take an interest in our work. The greater the degree of our patriotic feeling, the keener the interest that we feel in the discharge of even those duties that pay. Those who have had to work at figures are fully aware how tedious it is to go through an indefinite and incoherent mass of them and evolve order out of chaos. But when an essayist strives to demonstrate his theme by means of statistics, these very figures present an unusual interest.

The result of census operations is a case in point. No other statistical table is in greater requisition than that of the census. But this is an instance of a particularly tedious task. A man even in the ordinary walks of life can infuse interest in, and elevate the position of, his office if he keeps in view the fact that he has to serve his country thereby. As a doctor, or a lawyer, or a teacher, or in any other capacity, he can make his immediate functions an instrument of not only profit to himself but infinite usefulness to others. In the following pages it is attempted to show the directions in which our activity is most badly required, and if the sons of India do not rise superior to their present state of self-sufficiency and indifferentism they will be held responsible by the future historian of India for the utter discomfiture of the scattered endeavours, at present made by a selected few of the alien race, to stay the fall of India.

The first problem that stares us in the face is education. It is a problem in itself, but it is also a solution to several other problems regarding the future of India: social and religious regeneration, political and economic amelioration. If one were to analyse the Hindu character the most remarkable, and perhaps the most striking feature one would discover, is the total absence of any aspiration. Education begins at home, but certainly not in India. More than half of the population never think of sending their children to school. The few that are fortunate enough to have entered the portals of a school, leave it without having received any inspiration from their studies or from their teachers. It is a common thing to hear a parent saying, "What need have I to send my son to school? I do not hanker after service." And the few that do go to a school are only hungry for certificates, on getting which they throw aside their books, never to pick them up again. The noble desire of cultivating one's mind after school or college career springs up in a rare few.

There are at present three sorts of training institutions: the English Schools, the Vernacular Village Schools, and

the Samskrit Tolls or Pâthshâlâs. The English Schools are mostly in the hands of the Government; the Vernacular schools are controlled partly by the Government and partly by the people as represented in the District Boards, and the Samskrit Schools, with a few exceptions of course, are the possessions of private individuals. The first class of institutions has many disadvantages; the fees are high, the building up of character is totally neglected, the spirit of individuality is cramped, or in other words they are uninspiring. The second class of institutions serves an important purpose. They are intended to impart a knowledge of the three Rs to the village-folks. Geography serves to widen the horizon of their information. The partial control of the District Boards over these Schools affords a very good opportunity to the well-to-do people of this country to help the cause of education. But those who have any experience of these Boards will testify to the fact that they are mostly either characterised by indifference, or greatly swayed by prejudice, which results in stubborn meddlesomeness with the real and useful work of the proper authorities of the department. Those who have any experience of these Boards are perfectly aware what a potent factor the Chairman—who is the District Collector—is, in setting things right and in helping in arriving at right conclusions; provided, of course, the latter takes any intelligent interest in education. This is a sorry commentary on the capacity of the people for self-government and for the matter of that on their patriotism. Then comes the third class of institutions, the Samskrit Tolls. The students brought up here are devoid of patriotic feeling, are narrow in their conceptions of men and things. But these Schools have some redeeming features. They are presided over by men who consider it a dishonour to sell education, and they are organised by persons who not only do not receive any fee but also provide food in kshetras, or boarding houses, attached to them. Of course things are not as they should be here, and there is much room for reform.

Now if education is the panacea for all evils, national and individual, the latter first and the former afterwards—one turns in vain to the three sorts of institutions alluded to above for it. They will not do. We want an institution which combines the good points of all and keeps itself free from all errors existing therein. We want a School or a College where English Education shall be given, for we are convinced that our salvation as a Nation lies in the possibility of a closer communion of the East with the West, which can best be done through the medium of English. But side by side with English, a thorough grounding in our own vernaculars, and a tolerable acquaintance with our Samskrit literature and philosophy are indispensable for maintaining the integrity of the nation, and for guarding it from the perilous consequence of a wholesale extinction, or undesirable metamorphosis into something else. This can be best done by starting Schools or Colleges based on National ideals—managed by men actuated by patriotic motives and controlled by persons who have larger experience of Schools and Seminaries in the West, and whom the higher calls of philanthropy and the noble desire of succouring a people once great but now degraded constrain to make India their land of adoption, even in preference to the bracing climate and the stimulating atmosphere of their own land of birth.

RAM NARAYANA MISRA.

[Our Correspondent has, apparently unconsciously, described the Central Hindu College at Benares. ED.]

If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality? These two, in all their degrees, I honour: all else is chaff and dust which let the wind blow whither it listeth.

CARLYLE. *Sartor Resartus*, p. 115.

INFLUENCE OF SATSANGA.

The story of the robber published in the September number of the Central Hindu College Magazine under the above heading has a different sequel, as given below :—

After killing the prostitute who went to catch him, the robber bethought himself: "When a single sentence casually heard from a Sâdhu (good man) has been the saving of my life, what incalculable benefit could I not derive if I devote my whole life to follow his instructions."

So he repaired to that Temple and confessed his guilt before the Sâdhu who was then alone, engaged in reciting Harikatha. The Sâdhu took compassion on him and asked him to do one thing, viz. always to tell the truth. Having taken this injunction the robber departed, resolving in his mind never to tell a lie whatever might happen to him.

A few days after the robber entered the royal stable for the purpose of stealing a horse. The stable-keeper, seeing him loitering in the place, asked him: "Who are you and what are you here for?" The robber replied: "I am a thief; I am here for stealing a horse"—in such a straightforward way that the stable-keeper could not believe him, for it is not natural for a thief to introduce himself as such publicly and openly. Consequently the stable-keeper thought that the man must be a sightseer, and went his way. Taking advantage of this opportunity, the robber untied a beautiful chestnut horse, and as he was going with it to get out of the stable the gate-keeper accosted him: "Who are you and whither are you taking the horse?" "I am a thief and am stealing the horse," was his cool reply. The gate-keeper laughed outright and allowed him to pass out, thinking that the man must have been acting under the royal mandate.

A few hours after it so happened that the king wanted that very same horse for a ride. The horse could not be found in the stable, and it soon transpired that the horse was really

stolen. It was the favorite horse of the king, and the stable-keeper and the gate-keeper both trembled with fear for their fate at the hands of the king. The story of the theft soon reached the royal ears, and the king was much surprised at the intelligence of such a peculiar theft committed in broad daylight. He ordered his horsemen to overtake the thief, promising ample reward for the arrest of the miscreant. They flew in all directions in hot haste, and raised a hue and cry after the thief.

After some fruitless search in several directions, one of the horsemen was fortunate enough to trace the robber to a different town and found him there with the horse, about to sell it. He was at once arrested, brought back and placed before the king.

On being questioned by the king the robber related the whole story of his life. The king was much pleased with his truthfulness and said: "If you promise to lead an honest life henceforth, you will get my pardon." The robber promised compliance accordingly, and was therefore directed to be released. It is needless to say that the robber kept his promise faithfully afterwards.

My young friends, you have perhaps understood the moral of this sequel, viz. that the practice of even only one virtue becomes the salvation of a man. Here the robber at the instance of the Guru (the Sâdhu) practised the virtue of telling the truth always, cost whatever it might. We see that it cost him his sinful life, when he promised before the king to lead an honest life. The king was right in letting him go unpunished, for he knew that the man could not act contrary to his promise, for he was a truthful man; and for him to live a sinful life afterwards would have been telling a lie before the king for the sake of his life, on which he was taught to put less value than on truthfulness.

SATYA UPENDRA MALLIK.

KSHATTRIYA VALOUR,

NOT OVERAWED BY NUMBERS.

Every Hindu boy has heard of Kurukshetra. Every reader of the *Bhagavad-Gîtâ* knows that it was the great battle-field of the wars of the *Mahâbhârata.* On that memorable field when all the Kaurava soldiers had been killed by the sons of Pâṇdu and their army, the only survivors were Duryodhana, Kritavarma, Kripa and the brave son of Droṇa. The virtuous Yudhishṭhira, anxious to get rid of his arch-enemy, Duryodhana, went about the field in quest of him. But he was not to be found. Wounded and fatigued, bereft of arms and ammunition, horse and car, soldiers and servants, that chief of the Kurus, with a mace in hand, concealed himself within the waters of the lake Dwaipayana Hrad. Shortly after, his three comrades-in-arms came up to the spot, and urged him to fight the Pâṇḍavas once more. This talk was overheard by some hunters in the employ of Bhimsen. They at once went and gave information to the Pâṇḍava Princes of the place of concealment.

Once more the clang of arms was heard ; once more the Pâṇḍava warriors stood up in battle array ; once more thick clouds of dust rose and the earth shook with the sound of the car-wheels and the conch. The Pâṇḍavas rejoiced, and the cry went up from all sides : "The sinful son of Dhritarâshtra has been discovered." Thus shouting they reached the lake, and then Yudhishṭhira thus urged Duryodhana to fight : "Why, O Suyodhana, have you charmed these waters, after having caused all the Kshattriyas to die and after having, O King, brought about the extinction of your family ? Why have you entered into this lake to-day with a view to save your own life ? Arise, O King, and fight us, O Suyodhana. Where, O best of men, has your sense of honour now gone, since, O King, you have enchanted these waters and are now lying within them ? All men describe you in assemblies as a

hero; that, I think, is untrue. Remember your birth; remember it is not the duty of a Kshattriya to flee from battle. It is not the way of honourable men; nor does it lead to heaven. Though always vaunting your courage, you are not a hero. O Sire, where are gone your manliness, your valour, your pride, your power? Is this the outcome of your mastery of the art of war? Either govern the wide world after defeating us, or sleep on the naked earth slain by us. Even this is your highest duty, as laid down by the Creator Himself. Act according to the Scriptures, and be a King."

To this stirring speech Duryodhana replied, saying that he was only taking a little rest, that he had not fled from the battle, that though his car and quivers had been destroyed, and his parshni drivers slain, that though he was without followers or friends, he would still fight them all on the morrow. Not that he wanted to enjoy sovereignty over a kingdom from which relations, kinsmen, wealth and warriors had disappeared: but after vanquishing his foes he would, clad in deer-skin, retire into the woods. This world was then meet for the enjoyment of the Pâṇḍavas alone, to whom he would make a free gift of it.

Yudhiṣhṭhira remarked that acceptance of a gift was not the duty of a Kshattriya; that Duryodhana could not make a gift of that which was not his. Duryodhana, who was naturally of a fiery temperament, determined now to face his enemy once more, and answered that he alone, without a car, without an animal, without any weapons, would be an unequal match against a whole army; but that he was prepared to fight them all, even in that condition, man to man; and would kill them all, though possessed of cars, horses, weapons, innumerable, and thus release himself from the debt he owed to the long roll of illustrious deceased who had manfully laid down their lives on that historic Kurukshetra. To him Yudhiṣhṭhira thus replied: "Fight any one of us with whatever weapon you want. Any one of us will fight. If you kill any one of us, you shall be the King."

Duryodhana thereupon said : " Brave as you are, if you allow me the option of fighting only one of you, this mace that I have in my hand is the weapon that I select." Thus saying the brave warrior agitating the waters of the lake with great force rose, like a proud elephant, slowly moving his heavy mace of adamant decked with gold.

S. P. S.

—:o:—

PERSEVERANCE.

" Diligence is the father of good luck " is a wise saying importing a sound truth. Some boys when solving mathematical problems, if they do not arrive at the right answer give up the task. Some others, if they do not understand their lessons, resort to weeping. This is foolishness ; because the sum that at first sight appears to be difficult would become clear when read again and again.

The discoverer of America was the famous sailor Columbus. As he had not the means for his intended voyage, he petitioned many kings and noblemen for ten years, and at last succeeded in securing three old vessels after great difficulties. After setting sail, while voyaging along day by day, unceasingly obstacles arose and difficulties multiplied. The sailors, terrified by what they saw, insulted him in many ways and rioted, saying that they would push him into the sea. They sailed on for many days and still no land was seen. Not disappointed even under such circumstances, he requested the sailors to be patient for some days more, and went on encouraging them in a number of ways. At last becoming wild, they forced him to promise to retrace the way. But he begged them to sail for only three days more, and during the course of these the land was seen. The land to which he thus showed a way now stands high in rank, in civilisation, wealth and power.

M.

SCIENCE NOTES.

Most people are of opinion that Petroleum is a mineral oil. On the contrary it is found to be of mixed animal and vegetable origin, but is largely derived from the submarine decomposition of fish. The dangers of its use are exaggerated, and may be controlled by the use of safe lamps. Accidents are not caused, as a rule, by explosions but by the overheating of the wick-tube, or by breaking the lamp, in which case no other oil, flashing under 150° Fahrenheit, would be any safer. Nobody would think of restricting all houses to one story because there are about 5500 deaths yearly from falling down stairs. The yearly average of fatal accidents from lamps is only 129.

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Science is learning to outwit the elements in somewhat a novel fashion. Kites are attached to meteorological instruments. An instrument in connection with the kite was fixed on the upper deck of a tug in Massachussets Bay, the tug being rapidly propelled against the wind, when the instrument recorded the temperature, pressure and wind velocity, and also the degree of moisture of the atmosphere. The greatest height reached was 2670 feet, and with more wire greater heights could be attained. In this way, by means of kites flown from a rapidly moving steamer, observers can obtain much knowledge uninterruptedly under almost all conditions of wind and weather.

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Two of the giant timber-trees of Western Australia, "jarrah" (*Eucalyptus marginata*) and "karri" (*Eucalyptus diversicolor*) are largely used all over the world, especially for wood paving. The enormous natural wealth of the timber resources of the colony is beginning to be recognised and appreciated. Something over one million acres of forest have now been leased from the government, for the purpose of acquiring the timber upon them, of which there are other

varieties even more valuable for their own special purposes; but for general constructive works, necessitating contact with soil and water, the jarrah wood stands foremost.

* * *

There is generally some foundation of truth in old proverbs. Here are two:

"Go plant the bean when the moon is light
And you will find that it is right;
Plant potatoes when the moon is dark,
And to this line you will hark."

Dunwoody. Weather proverbs.

"Sowe peason and beans in the wane of ye moon,
Who soweth them sooner, he soweth too soone."

" *Werenfels. Dissertation on Superstition.*"

A decided difference of opinion.

But no accurate experiments appear to have been made to investigate the influence of the Moon upon vegetation. Sachs showed that the rate of growth, for many plants, gradually increases during the night, and is a maximum shortly after daybreak.

* * *

A great deal is said about *Natural processes*, but we are too apt to forget the unceasing work of the Devas who fulfil the mighty and marvellous design of Ishvara, with unwearying patience and skill.

Heat, light, moisture and the supply of gases to the soil are all necessary to the growth of vegetation. It is by no means a simple thing.

Plants cannot through their roots utilise the air in its free state. Their supply of nitrogen from the soil is dependent, therefore, upon the life and activity of tiny Bacteria in the soil, which must be at a maximum heat of 98° to suit them. On the other hand daylight is injurious to them. This accounts for the rapid growth of corn on hot nights, in consequence of

their activity. Many chemical changes occur in the plant; for instance, loss of water by transpiration. The root hairs drink in the liquid food that surrounds them, and other wonderful processes carry the salts all over the plant, to the very tip of every blade, which is not only bathed in air, but has its smallest interstices filled with it.

Again, the amount of water that passes through a plant and is transpired and evaporated from the leaves, is enormous, about 300 parts of water to one of dry matter.

Every "common weed" needs all this constant work from "invisible helpers." In considering this the heart goes out in mute worship to the wondrous Designer of so many marvels, generally altogether unnoticed by ungrateful humanity!

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The site of a very large buried ancient city has been discovered in the Tinnevelly district, which promises to be of much interest and importance.

Every excavation brings to light something not heretofore found, and it would take several years of steady work to completely explore the place. The discoverer is Mr. Rae, Superintendent of the Archæological Survey of Madras and Coorg. Over 114 acres are now reserved, but the remains extend even beyond that area.

Some 1800 various objects in bronze, iron and pottery have been unearthed, as well as seven pure gold oval shaped ornaments.

These discoveries are the best "plea" possible for the establishment of a genuine prehistoric survey of Southern India, as urgently advocated by Mr. R. Bruce Foote; as he says, it might result in the finding of evidence as to the quarter from which the Dravidian tribes entered India, a question of very great interest.

A. C. LLOYD.

THE NATURE OF MATTER.

Those who are inclined to scoff at the Hindu belief in the potential divinity of man and his immense capabilities, would do well to read the following remarks of Nikola Tesla the famous Austro-Hungarian electrician and inventor, now settled in America. A Hindu cannot but rejoice, that the teachings of his religion are being confirmed by modern scientific researches. Tesla says:

"According to the adopted theory, just clearly formulated by Lord Kelvin, all matter is composed of a primary substance of inconceivable tenuity, vaguely designated by the word 'ether.' The atom of an elementary body is differentiated from the rest of this substance, which fills all space, merely by movement, as a small whirl of water would be in a small lake.

"All matter, then, is merely whirling ether. By being set in movement, ether becomes matter preceptible to our senses; the movement arrested, the primary substance reverts to its normal state and becomes imperceptible. If this theory of the constitution of matter is not merely a beautiful conception, which in its essence is contained in the old philosophy of the Vedas, but a physical truth, then if the ether whirl, or atom, be shattered by impact or slowed down or arrested by cold, any material, whatever it be, would vanish into seeming nothingness, and, conversely, if the ether be set in movement by some force, matter would again form. Thus by the help of a refrigerating machine or other means for arresting ether movement, and an electrical or other force of great intensity for forming ether whirls, it appears possible for man to annihilate or create at his will all we are able to perceive by our tactile sense.

"This conclusion, though startling, is not contradictory to the adopted doctrine of the indestructibility of matter, and in the light of modern views it may be considered as a scientific possibility. It does not require the exercise of great

ORIGIN OF NEW STARS.

Having heard Sir Robert S. Ball's interesting lecture "On the Origin of new Stars," I will try to give a brief extract from it.

A new star has been discovered this spring by means of photographs of the sky. Its spectrum differs from that of all the other stars known, in showing dark vertical lines interrupting the bright lines. Only the spectrum of the sun, when he is partly eclipsed by the moon, shows the same characteristics, while the spectra of the other stars, and the spectrum of the sun when he is fully visible, show only bright lines. Thus the new star spectrum must be produced by a body only partly in the gaseous state.

[Sir Robert Ball said that the only explanation that can be given is this: that two hitherto dark bobies, moving in different directions in the space of the universe, ran up against one another and were, through the immense fierceness of the shock partly transmuted into a gaseous condition of heat.

The lecture was made especially interesting by a rich series of lantern slides, representing that part of the sky where the star appeared, before it had been there, and after the star's appearance, with the new star on it. A great number of spectra of the sun, of the new star, and of other stars, were also shown; and what was perhaps most interesting, Sir Robert Ball showed, by lantern slides too, the most recert photographs of nebulæ. We know that it is generally accepted that from one such nebula our solar system derived its existence. Also it has been said many times that the nebulæ are in a spiral movement. But until now it had not been possible to demonstrate this to the physical eye. Through the means of the latest photographs, however, it has been possible to show that a series of the different photographs taken, of all kinds of nebulæ, demonstrates clearly that they are moving in a sprial. They are not all moving at the same angle to the earth, and thus nebulæ, moving at different angles to the earth have been photographed, and the different pictures made could be only produced by masses that are in spiral movement.

M. SCHOLL.

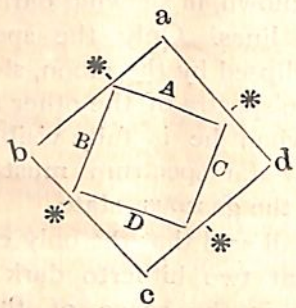
PUZZLE PAGE.

The Puzzles will not be continued, as few boys answer them.

ANSWERS.

JUNIOR.

19. Rama-Kanta-Kamara (in vernacular).
20. The diagram below gives the answer.



A B C D was the original tank, a b c d is the enlarged tank.
M. M. B. 10. K. C. N. 30. K. P. 30. M. M. S. 10. M. M. B. 20.

SENIOR.

19. *Bhagavad-Gîtâ*, xiii. 28.

21. (a) The Bull represents the universe, with Shiva, as Ishvara, presiding over it.

(b) The physical nature of man, ruled by the Spirit.

(c) The lower mind, ruled by the Spirit.

(d) Dharma and the Lord of Dharma. Other explanations are found in the *Building of the Kosmos*.

P. P. S. 30. N. L. M. L. S. 15. R. Ch. 45. L. D. 45. B. G. R. 35. O. P. M. 15.

Prizes are sent to

Senior.—Ram Chandra. C. H, Boarding House.
Junior.—K. C. Nandy, Students Library. Shahgunje. Dt. Hooghli.

CORRESPONDENCE.

DEAR SIR,

A public meeting was lately called in the Town Hall, Shahjehanpur, to meet a deputation from Aligarh M. A. O. College. The deputatiou consisted of four students of the College. The object of the deputation was to explain to the people of this city that the above college intends to open an Engineering Class and to collect funds for it.

The meeting was well attended, mostly by Muhammedans, and about Rs. 500 were collected or promised; some Hindus also subscribed.

Will not the Hindu College students follow their example and collect funds for their college ?

As far as I know, none of the Hindus of this City have ever given a pie towards the C. H. College. And I fear that the majority of the people in this station do not even know its name, and the place where it is situated.

Yours obediently,

GOVIND BEHARI LAL.

——:o:——

HOW THE MOVEMENT GOES.

C. H. C. BENARES.

As the third year of the College closed on the 30th September, Local Committees and Local Collectors are requested to send in their reports of the year's work as quickly as possible, mentioning the balance of receipt forms and cards which they have in hand. All counterfoils of used receipt forms should be sent in with the sums collected.

Babu Nandkishore Lal of Purnea sent Rs. 150, to be used for prize or scholarship; Rs. 110 have been put to the keep of a student for a year at the Boarding House, and Rs. 40 to the prizes at the Anniversary.

The College closed for the Durgâ Pujâ holidays on Oct. 11th and re-opened on the 24th.

Mr. M. C. Bose, proprietor of the Great Bengal Circus, very kindly gave a benefit night for the College, giving *half* the receipts. The public crowded the pavilion in every part, and the College received Rs. 250.

We regret to say that the Professor of English, M. *Collins* Esq. has been seriously ill, and is not likely to return to his work for some weeks. Miss Lilian Edger, M.A. a very experienced teacher in the past, has kindly taken up his work from October 25th.

BHAGAVAN DAS,
Secretary

C. H. C. DEBATING SOCIETY.

A weekly meeting of the above society was held on Sunday the 1st Sept. 1901. M. Collins Esq. B. A. was in the chair. The Subject for discussion was 'Education at home and at School.' Mr. Bhagawan Prasad was the essayist and Mr. Rama Das Gour was the first speaker for the day.

The next meeting was held on Sunday the 8th Sept. 1901. H. Banbery Esq., the Head master, was in the chair. The subject for discussion was 'Advantages and disadvantages of games.' The essay being read by Babu Surendra Nath Sur, Babu Kshitish Chandra Chakrabutty, the first speaker, spoke against advantages of games.

Another meeting was held on the 15th of Sept. 1901, at 3-30 P. M. The chair was taken by our President and Principal A.

Richardson Esq. Ph. D., F. C. S. Thirty members were present, of whom 14 were newly admitted. The selected subject was 'Science *versus* Classics.' Mr. K. G. Patanker spoke in favour of classics while Mr. Ram Das Gour spoke in favour of Science. With the consent of the Chairman, our ex-officio member, Babu Promatha Nath Ghose, B. A. balanced up the claims. Then the Chairman summed up the speeches in a beautiful and impressive manner.

Hari Krishna Paranjpe Esq. B. A. took the Chair in a meeting held on the 22nd of September 1901. "Vegetarianism and non-vegetarianism" was the subject for debate. Mr. Chandra Dutt Vachpe spoke in favour of vegetarianism and Mr. Ram Das Gour for non-vegetarianism. The Chairman then summed up the discussion with a short speech in favour of vegetarianism.

The last meeting of the month was held on the 29th Sept. 1901. Owing to the absence of the selected Chairman, Babu Sham Sundar Das, B. A. Mr. R. D. Gour was asked to take the chair. The subject, 'Early marriage,' was fully discussed.

JYOTISH CHANDRA CHOUDHURI,
Secretary.

C. H. C. UNION CLUB.

No report of the club has appeared in the Magazine for some time past owing to the three months summer vacation in the C. H. College. The club held its meetings as usual in July and August. The subjects discussed were manliness, character, wealth, student life, early rising, exercise, society and happiness. Mrs. Lloyd returned, to our great joy, from Kashmir at the end of August last and graced the meeting with her presence on the 1st of September, when "Health" was the subject taken up. When the speeches on the subject were over, the president summed up the discussion under these heads:—(1) The different parts of a man's nature acting harmoniously together constitute health. (2) Happiness is the result of health. (3) Health is preserved by (*a*) Yoga (*b*) Temperance (*c*) Exercise (*d*) Medicine. The Janamashtami festival was celebrated by the Boarders on September the 6th with great joy. The Sandhyâ room was beautifully decorated by the boys and music was provided. At midnight Pûjâ was performed by the Sandhyâ Paṇḍit. Nearly all the Boarders observed a fast.

The B. H. Managing Committee continues its useful work. The number of Boarders has risen to 26 and the new rooms, when finished, will be speedily filled.

BAGESWAR PRASAD MISRA,
Secretary, Union Club.

MANGALORE HINDU YOUTHS ASSOCIATION.

This Association has been in existence for seven months, and is doing good work in imparting religious instruction to its members.

It has been much helped by Pandit Bhavani Shankar and Mr. Justice Boys, and also by Mr. N. Srinivasa Row, who has allowed the meetings to be held in his house.

RAMAKRISHNA ROW.

MEERUT COLLEGE BOARDING HOUSE CLUB.

This club has been established to improve the moral character of the Students and to think out the best means of utilising our life and learning. Weekly meetings are held on Sundays for two hours; the first half hour is devoted to the reading of a book dealing with morality, and the rest is spent in lectures or discussions on subjects chosen at the previous meeting.

SHANTI PROSAD GUPTA.

KAYASTHA PATHSHALA BOARDERS UNION.

The Association was formed in August, 1891. It has three branches, Literary, Religious, and Athletic. The work of these three branches is carried on by three Secretaries, supervised by the General Secretary.

The permanent President is Babu Ramanand Chatterji, M. A. who is the Principal of the Kayastha Pathshala College.

B. JAGAT NARAYAN LAL.

THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

The first Anniversary meeting was held in the premises of the Board High School, Tiruvalur, on Saturday, the 17th August, when Mr. T. Sundarson, the Secretary, of the above Association read an essay on "The Advantages of Female Education;" with Mr. N. Vaidianada Iyer, Pleader, in the chair.

T. D. JNANASAGAR RAO.

THE HINDU BOARDER'S ASSOCIATION, ALLAHABAD.

As the two College Boarding Houses are not sufficient to accommodate all the students who come from the United Provinces and from other parts of the country, Pandit Madan Mohan Maliviya, in the beginning of the session this year, started a new Boarding House (pending the construction of the Macdonell University Hindu Boarding House). It is called the Hindu Boarding House.

The students of this Boarding House wanted to have a club of their own to facilitate the art of public speaking, essay writing, and to promote the preaching of Hindu doctrines. Accordingly through the efforts of Pandit Mahesh Datta Shukla, Dr. Kashi Nath and B. Gopal Sahai Bhargava, an Association, called the Hindu Boarders' Association, was started on 17th April 1901.

Regular meetings are held every week in the Boarding House Reading Room and sometimes in the Natural Science Theatre of the College.

Two of its meetings deserve special consideration. In one Pandit Jagat Prasad Shastri, Intikhab Hind, delivered a lecture on Veda and Purâṇa.

In this meeting more than two hundred gentlemen including many Pandits and Shastris, were present. In the other, Pandit Tej Bahadur Sapru, M. A., L. L. B. delivered a lecture on the Educated Hindus' Intellectual Horizon. Mr. S. Sinha, Bar-at-law, was in the chair.

Pandit Madan Mohan Maliviya often gives us religious lectures: sometimes he reads and explains the discourses of the sacred Gîtâ and sometimes he takes some slokas of the Hindu scriptures and gives us a beautiful lecture on them. Thus he places before us the best material for making the best moral character and for developing the faculties of the mind.

Tennis seems to be a favourite play of all the Boarders. A few play at Cricket.

They also take advantage of the bright fortnight and in the moonlight often play *Kábaddi.*

On the 6th October a foot-ball match was played with the old Boarding House. The Hindu Boarders Association Athletic Club won the game by two goals to one.

Under the strict orders and kind advice of Pandit Madan Mohan Maliviya every Boarder takes some sort of exercise.

The chief exercise, taken almost by all Boarders, consists of dumbbells and Sandow's stretcher and developer. Parallel and horizontal bars are also expected very soon.

PRAYAG DAS BHARGAVA.

TIRHOOT HINDU BOYS ASSOCIATION, MUZAFFARPUR.

The second anniversary was celebrated on the 5th day of September, 1901, in the Bumihar Brahman College premises, under a wide-spreading Shamyana in which gathered about 1000 persons.

Chowdhury Mahant Raghunath Das of Jaintpur was voted to the embroidered cushion.

Prize-books were distributed to some twenty-two members for their regular attendance, morality, and recitation, with offerings of thanks to those that kindly awarded books.

Babu Laugat Sinha gave Rs. 10 towards the Library and caused sweetmeats to the value of Rs. 60 to be distributed among the students. Lastly, he made an offer of an estate giving an annual income of Rs. 2000 towards the maintenance of the College. Dr. Vishwarup Missra promised a silver medal to be awarded to that student whom the Executive Committee report to bear a good moral character.

A General Meeting was held on 6th October, 1901 and office-bearers for the year were elected.

BAIDYANATH NARAYAN SINHA.

—:o:—

OUR LIBRARY TABLE.

We are receiving a large number of exchanges, and place them in the College Reading Room. Among them this month is a strange face, the *Arya*, but if it keeps up the promise of its first number, it will become a welcome one. It is issued by Messrs. Thompson and Co., of Madras, but seems to be entirely in Hindu hands. It is intended to spread the principles of Hinduism, and so ameliorate the social and intellectual condition of Hindus.

The Students' Friend, from Palghat, is a very well edited little Magazine.

Rules for Daily Life, compiled by Mr. A. Siva Row, has reached a second edition. It consists of extracts from various writers on the daily duties of a pious Hindu, and serves as a most convenient and useful guide.

Mr. Muralidhur Roy has written the story of *Shrî Kṛishṇa* in a very pleasant, simple, and readable style, suitable for young people. He gives a consecutive account of the life of the Blessed One, as related in the Purâṇas and the *Mahâbhârata*, and the book would form a welcome present to a Hindu boy.

—:o:—

TO CORRESPONDENTS.—We cannot acknowledge receipt of articles, when no stamps are enclosed, nor can we insert an article in any given month.

K. CH. N.—We cannot discuss markings given to answers. The decision of the Puzzle Editor is final.

P. V. R.—For Golden Chain apply to Mrs. Lloyd, Shânti Kunja, Benares City, enclosing 2 annas for cost of card, form, and postage. Your questions will be answered in Letter Box.

A. H.—Your letter is not suitable for a boy's magazine. The questions raised are too difficult.

M. D. C.——See preceding answer.

Hindu Union Club, Calcutta. Please see notice about the Golden Chain in the first paragraph of "In the Crow's Nest" August number.

THE CENTRAL HINDU COLLEGE, BENARES.

ABSTRACT CASH ACCOUNT FOR AUGUST, 1901.

CAPITAL ACCOUNT.

RECEIPTS.

				Rs.	AS.	P.
Balance of last month.				4,145	2	0
Donations :—						
General.	727	0	0			
Prize Fund	20	0	0			
Miscellaneous	1	8	0	748	8	0
Total Rs.				4,893	10	0

EXPENDITURE.

				Rs.	AS	P.
Books	43	0	0			
Building Account :—						
College Building..	1,126	11	6			
Boarding House Building.	1,870	5	0			
Furniture :—						
Boarding H. Furntr.	1	2	0			
Collg. Furntr.	41	15	6			
Apparatus	269	7	3			
Gymnasium	39	2	0	3,391	11	3
Balance ...				1,501	14	9
Total Rs.				4,893	10	0

INCOME ACCOUNT.

Receipts

				Rs.	AS.	P.
Balance of last month.				3,226	8	6
Fees ...	225	0	0			
Game Fees	14	10	0			
Suspense Account...	508	0	0			
Subscriptions...	2,732	0	0			
Prizes ...	160	0	0			
Miscellaneous ...	6	0	0			
Boarding H. Account ...	371	7	6	4,017	1	6
Total Rs.				7,243	10	0

Expenditure

				Rs.	AS	P.
Salaries	2,143	8	0			
Game Expenses ...	11	4	0			
Hot Weather charges	37	4	3			
House Rent...	35	0	0			
Stable Acct.	138	11	0			
Miscellaneous.	58	0	9			
Stationery and printing ...	66	8	0			
Book Binding.	1	14	0			
Postage and Telegram ...	13	10	9			
Advances :—						
Imprest ...	55	0	0			
Other Advances ...	0	0	0			
Suspense Account ...	552	5	6			
Prizes ...	10	0	0			
Boarding H. Account ...	341	12	0	3,464	14	3
Balance ...				3,778	11	9
Total Rs. ...				7,243	10	0

N. B.—Investment in G. P. Notes :—General Rs. 94,269
Prize funds. „ 7,851
Total Rs. 1,02,120

DETAIL OF BALANCES.

	Rs.	AS.	P.
With the Bank of Bengal	3,362	1	1
In the College Treasurer Chest	1,918	9	5
Total Rs. ...	5,280	10	6

BENARES :
Sept., 1901.

BHAGAVAN DAS, M. A.,
Secretary.

Printed by Freeman & Co., Ltd., at the Târâ Printing Works, Benares.

List of Donors of Rs. 5 and upwards for the quarter ending in September 1901.

	Rs.	As.	P.
AGRA.			
Shankarlal Bhargava Esq. ...	5	0	0
Tirloki Nath Esq. ...	20	0	0
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Ranchhorelal Chhotelal, Seth ...	300	0	0
ALIGARH.			
Abdullah Esq. B. A., ...	5	0	0
Giridhai Lal Esq. ...	11	0	0
Gopal Ch. Mukerji Esq.	5	0	0
Jagat Narayan Esq. M. A. ...	5	0	0
Jwala Prasad Esq. ...	5	0	0
Jyogendra Nath Chatterji Esq. ...	25	0	0
Kali Pada Mukherji Esq. ...	11	0	0
Kishen Dayal Esq. ...	5	0	0
Mahanand Esq. ...	5	0	0
Parasram Esq. ...	25	0	0
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Batuk Nath Esq. ...	5	0	0
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Cheda Lal Singh Esq.	5	0	0
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Permeshwari Das Esq.	20	0	0
BAREILLY.			
Baldeo Prasad Esq. ...	15	0	0
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Petty Donation ...	0	14	0
Sale of Cards ...	9	0	0
BENARES.			
Madholal,–Hon' Munshi. ...	100	0	0
Petty Donation ...	1	0	0
Sale of Cards ...	2	4	0
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Vencatnarasayya Esq.	50	0	0
BHAVNAGAR.			
Pranjivandas Uddhavji Esq. ...	1700	0	0
BOMBAY.			
A. Medical Student ...	5	0	0
Ram ...	100	0	0
BUDAUN.			
Sale of Cards ...	15	0	0
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Bengal T. S. ...	2	0	0
Nagendra Nath Bose Esq. ...	13	4	0
Hirendra Nath Dutt Esq. ...	300	0	0
CANARA (*south*).			
Ram Rao Esq. C. ...	42	13	4
CAWNPUR.			
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Anandi Prasad Sarma Pt. ...	10	0	0
Badri Prasad Esq. ...	5	0	0
Petty donations ...	7	8	0
Ram Singh Bhargava Esq. ...	10	0	0
CHAPARA.			
Bansi Dhar Gupta Esq.	20	5	0
COIMBATORE.			
Krishnarpanam ...	5	0	0
CUDDAPAH.			
Vasudeva Iyer Esq., M. V. ...	5	0	0
DELHI ...			
Bhargava Conference.	112	0	0

	Rs.	AS.	P.
FOREIGN COUNTRIES.			
Hotaling, Mrs. ...	3000	0	0
Khundsen Esq. ,A. T.	375	0	0
GYA.			
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HYDERABAD (Sindh.)			
Bhopatrai Chainrai Seth ...	500	0	0
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Petty donation ...	1	0	0
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Shankar Narayan Iyer Esq. ...	5	0	0

	Rs.	AS.	P.
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Doman Sao ...	5	0	0
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Kanthu Sao ...	5	0	0

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12

REGISTERED NUMBER A 146.

THE CENTRAL HINDU COLLEGE MAGAZINE.

A JOURNAL FOR HINDU BOYS.

New Series, Vol. I. | DECEMBER 1st, 1901. | No. 12.

CONTENTS.

BENARES:
CENTRAL HINDU COLLEGE.
Subscription :– Re. 1 *per annum.*
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—:o:—

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Subscriptions cannot be acknowledged, unless a directed post-card is enclosed.

No subscription will be accepted for less than a year.

Literary matter should be addressed to Mrs. Annie Besant, Benares City, who is, for the present, conducting the Magazine.

Letters, all business communications, and M. O. should be addressed only to the Manager, *C. H. C. Magazine*, Central Hindu College, Benares, and not to other officials of the College.

In order to give facility in finding their names, subscribers are requested to give their Register Numbers (printed on the wrapper) in all communications, otherwise letters cannot be attended to.

THE

CENTRAL HINDU COLLEGE MAGAZINE.

New Series, Vol. I. | DECEMBER 1st, 1901. | No. 12.

IN THE CROW'S NEST.

A very large audience overcrowded the theatre at Ahmedabad to listen to a lecture on Education, delivered by the President of the C. H. C. Board of Trusties. The town is a wealthy one, and there seems some hope of some financial support being secured there. There is a good deal of educational activity showing itself there among the Gujerati Hindu and Parsi ladies; two Parsi sisters are editing a Gujerati women's journal, *Sarasvatí*, and it is reaching a good circulation. One of them, Miss Mherboun Cowasji Davar, has translated into Gujerati and published M. Crawford's *Zoroaster*, and Dumas' *Memoirs of a Physician*. Several Hindu and Parsi ladies attended the lectures and the morning conversations.

***

It is proposed to make an effort to introduce religions and moral education into the local College, which is controlled by a Board. There was such a rush for the lecture, that the local vakils insisted on having paid reserved seats, and the C. H. College thus receives Rs. 125. At Surat also there was a big crowd and a very enthusiastic one. A visit was paid to the Jain School, and the President of the C. H. C. Board distributed the prizes. A supporter of the school, Mr. Nagarchand Jogachand, subscribed Rs. 101 to the C. H.

College, and a friend at the Hindu girls' school, also visited, gave Rs. 10. At Baroda, H. H. the Maharaja attended both lectures, and at his wish a third lecture was delivered at the Palace on the "Education of Indian girls," arrangements being made which enabled the Maharani to hear.

***

A promising fact for the future is that several Hindu ladies have lately joined the Theosophical Society, and are studying theosophical literature. If this movement spreads, the happiest results may be looked for ; girls trained under these influences will make noble and enlightened mothers, able to guide their sons to a religion at once spiritual and rational, the Hinduism of knowledge not of superstition.

***

We need Indian women teachers, but these teachers have first to be taught and trained, and this must be the work of theosophical women, ready to work for the helping of their own sex in India. A centre of such work will be started ere long in Lahore, under the superintendence of Dr. Bal Krishna Kaul, and every lover of India will cordially wish it success.

***

The Central Hindu College is looking forward with much pleasure to the return, with the new year, of the English professor, Mr. James Scott, whose year's leave of absence has nearly expired. He will be heartily welcomed by those to whom he has endeared himself by his earnest work and genial kindly nature.

***

From time to time instances of "fire-walking," or the handling of burning articles, are recorded in the papers. Sometimes the performer uses some agent to protect himself, sometimes he relies entirely on mantras. Mr. J. A. Sharrock writes to the *Madras Mail* of a "fire-handling" performance

of the former class, and it would be interesting to know whether a European could perform the same feats were his hands similarly treated. Mr. Sharrock says: "I saw a man passing red-hot chains through his hands, and picking a rupee out of a vessel full of boiling oil, without suffering the least damage. There was not the least doubt that the chains were actually *red*, and the oil actually *boiling*. The experiments were made for me, as I was very sceptical, in broad daylight, by one of my catechists who had himself been a *sanniyasî*, and he told me he had often walked over burning ashes without the least injury. All the feats are prepared for in the same way, i.e., the hands or feet, as the case may be, are well rubbed with the juice of the aloe, called by the Tamils *sottrukattralei*. I felt the man's hands immediately he had passed the red-hot chains through them from end to end, and found them hot but not in the least degree burnt." Many travellers have placed on record similar experiments, some of an even more marvellous character. It is an interesting fact that Mr. Home, the famous spiritualist medium, would pick a red-hot coal out of a burning fire with his naked hand, and that an article held by him, such as a handkerchief, did not catch fire when the red coal was placed on it. He ascribed the phenomenon to "spirits". The real explanation is that by the use of mantras causing the intervention, or by the voluntary intervention, of Nature-Spirits—Devatas or Elementals—a modification of ether may be made to form a veil entirely impervious to fire. With this veil between himself and the burning object, a man may handle red-hot iron, or walk over red-hot ashes.

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The next issue of the Magazine will go out by V. P. P. to all subscribers, whose subscription expires with this number, unless they have previously noted that they do not wish to continue taking it. We very earnestly beg any one who does not wish to renew his subscription to notify us at once of the fact, and not put us to the unnecessary expense of

paying the V. P. P. fee for nothing. We also urge on our subscribers the importance of gaining new subscribers, so that the Magazine may be increased in size and value without any raising of the subscription. We had hoped to have begun the New Year with a subscription list of 5000 and a larger Magazine, but this hope has not been realised, so we must go on as we are for the present. In order to prevent delay in the posting of so large a number of V. P. P. packets as is necessary, we have made arrangements with the Post Office to supply a temporary staff of clerks, and trust that the subscribers will thus receive their January number without very much delay.

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The C. H. C. lectures on the *Râmâyaṇa*, by the Editor of this Magazine, are now on sale, and will make a good book for boys all over India. The modern re-telling of the old stories makes them more life-like and "real" to the modern boy, when he has come under the influence of western education, and every Indian boy should have at his fingers' ends the story of Shrî Râma and His faultless wife Sîtâ. As an inspiration to noble living the *Râmâyaṇa* stands unrivalled.

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In February and March the Editor hopes to give a third series of lectures at the Central Hindu College, her work out of Benares having prevented her from giving a course in the autumn, as usual. It is desirable that one course of lectures, at least, should be delivered in the College every year, so that we may build up a series of books for the young, which may also be translated into the vernaculars, and influence boys and girls all over the land, telling them of the fair lives which have consecrated India, and inspiring them with reverence for the past and hope for the future. Surely the India of Râmachandra and Sîtâ, of Bhîshma, Yudhiṣhṭhira and Arjuna shall not die.

The Central Hindu College Anniversary.

The Third Anniversary of the College was celebrated in the College Buildings on Oct. 24th, and was attended by a large and enthusiastic crowd, which overflowed from the Hall on to the great stone platform which runs the length of the building. The Hon. Munshi Madho Lal, a member of the Legislative Council of the N.-W. P. and Oudh, occupied the Chair, and was supported on the platform by the Principal of the College, and by the President and Hon. Secretary of the Board of Trustees. The building and its approaches were very prettily decorated with greenery, flowers and flags of the College colours, and the whole scene was bright and inspiring.

Punctually at 3 p. m. the Chairman opened the proceedings with a short speech, expressing the pleasure with which he presided, and urging the citizens of Benares to show their public spirit and patriotism by taking an active part in the support and management of the great institution founded in their midst. Then came a Samskrit Stotra, recited by five students, and an exceedingly well delivered Samskrit speech from a senior student, Vishvanath Dravid.

The College Report followed, giving a mass of details, educational and financial, shewing the College to be developing in a sound and satisfactory manner. It has received, during its three years of existence, Rs. 221,000 in cash, and lands and other property to the value of Rs. 72,000. The conduct of the students is very good, and punishments are remarkable by their absence. The standard of health is high, study and games are eagerly followed, and the staff is working with unity and good feeling. On every side progress is visible, and there is every reason for feelings of content and satisfaction.

A Hindi recitation followed, very nicely given by two School students, Sanat Kumara Basu and Kanchi Prasad. Then came the prize-giving, the prizes consisting of silver

medals, books, a drawing board and paint box, with a bat for the captain of the cricket team, a uniform in College colours for the captain of the foot-ball team, and a hockey stick for the captain of the hockey team. We may note in passing that one of the best foot-ball players is also one of the best students in the School.

The prize-giving over, an English recitation, Sir Edwin Arnold's exquisite poem, "The Râjput Nurse," was exceedingly well rendered by a School student, Bhutnath Chatterji. Many eyes in the audience were wet with tears as the pathetic verses were uttered in well-modulated tones.

Then came an interesting speech from the Principal, Dr. Arthur Richardson, who laid down as the three essentials of education that it should he character-forming, health-strengthening, and practical, and he claimed that such was the education that was being given at the Hindu College.

The Headmaster, Harry Banbery Esq, followed with a stirring and much applauded speech on the value of games as developing manliness, speaking also of the cordial way in which the staff of the School co-operated with him in the class-rooms and in the playing-fields.

The last speech was by the President of the Board of Trustees, Mrs. Annie Besant, who spoke on the ideals with which the College was founded, the growing acceptance of those ideals in the country, and the increasing success with which they were being carried out in the College. This brought the programme to an end, and the Chairman declared the meeting closed, the large audience dispersing after many hearty cheers.

——:o:——

Silence is the element in which great things fashion themselves together......In thy own mean perplexities, do thou but *hold thy tongue for one day*; on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intrusive voices were shut out. CARLYLE, *Sartor Resartus*, p. 157.

THE FESTIVALS OF INDIA.

DASHMI OR DASAHRA, THE FESTIVAL OF THE WARRIORS.

This festival takes place on the 10th day of the bright fortnight in the month of Ashvin or, popularly, Kaur, and according to the English calendar on the 22nd October this year. It is especially the festival of the warrior castes, or the Kshattriyas. The season in which it takes place is a beautiful one in India. It is called the Sharada Ṛitu, and as there is no corresponding season in Europe, it is difficult to translate it into English. I shall quote a few lines from our popular poet Tulsi Das, who puts a description of this season into the mouth of his Hero and God, when bewailing the separation from Sîtâ in the forest.

"The rainy season is over and the Sharadṛitu has come. Behold, O Lakshmana, how very pleasing is it to the eye. The ground is covered with white cotton down, as if the rainy season had become grey-haired because of age. The Agast star is visible in the sky and the water of the path is evaporated—as greed is evaporated when contentment comes. The rivers and tanks have clear water—as the saints have pure hearts when passion and illusion are removed. These waters are slowly drying up—as does the saint slowly discard the love of this world. The happy Sharadṛitu has come after the trouble-some rains—as the reward of a man's good actions come after evil. The dustless paths are pleasing and comfortable—as is the government of a king who knows politics. The fish is restless because the water is decreasing—as is a large family without money. The cloudless sky is like the devotees who have no hopes except from God. The slight rain that sometimes falls on the ground is like the love that very rarely some people have for Me. The kings, the devotees, the merchants and the beggars resume their work with pleasure—as do those resume their work of devotion who have passed the four Âshramas."

The chief performances of this festival are three:—(1) The worship of arms, elephants, steeds, and other implements of offence and defence ; (2) The Râm Lîlâ ; and (3) The Durgâ Pûjâ. Over and above these, there are the minor performances of worshipping the Sami tree and putting the golden and tender offshoots of barley (Jawara) on the head. It should also be mentioned here that Dashmi is considered to be a very auspicious day for beginning an undertaking. No astrologer is required to be consulted if a work is to be begun on this day. Old people are still living who say that the rainy season was spent in rest and enjoyment by the Hindus. They earned so much in other months that they were not obliged to work in the rains, which presented so many difficulties for work and so many facilities for enjoyment. They often closed their big works at Rathyatra and re-opened them at Dashmi. Hence its importance as an auspicious day for new undertakings. When the kings had to lead an expedition, they waited for it. The mendicants and devotees changed their wandering lives for a settled one in the rainy season, and resumed wandering on Dashmi. Big merchants in olden days began their tedious and risky exports and imports on this day. And even now, when little trade remains to India, a new business is for the most part begun on this day.

As already stated, this is the festival of the Kshattriyas, and hence, very properly, warlike implements are worshipped on this day. It is to be noted in ceremonials of the Indian festivals, that though the four chief festivals are chiefly the festivals of the four castes, it is not the castes, but the functions of the castes, to which predominance is given. On the Brâhmaṇical festival of Shrâvani, Brâhmaṇical observance is enjoined not only on the Brâhmaṇas, but on all those who are initiated. Similarly, on Dashmi, the worship of arms is not limited to the Kshattriyas only, but to all those who have them. From the best Hatras steel and Boondy blades, down to the rudest spear heads of the village-watchman, all are

polished and put in trim. The elephants of the Râjâs and Mahârâjâs are dyed, and richly caparisoned, and are loaded with silver and gold. Even the poor pony of the village landlord, run into debt by modern litigation, has a new broad-cloth and assumes a better appearance.

The castles of the Râjput chief present an interesting sight. The massive gate is crowded with people, the stately elephant, in its full pride of dress and ornament, is moving to and fro. The horses are neighing triumphantly. The servants and sentries appear in their best and newest dresses. The dependents of the chief, well dressed in all the oriental colours, and with a variety of turbans, appear on the scene. They enter the palace and are ushered into the chief's presence, and present him with a gold coin by placing it on a snow-white handkerchief. This ceremony is called the Nuzzer, in the Muhammedan literature, and is a sign of the old feudal system of India. About the evening, the procession of the Chief starts. Horses, elephants, chariots are its parts. Insignias of honour, *Hindu*, *Muhammedan* or *English*, are displayed, and family trophies and coats of arms accompany. Then comes the Chief, on the highest elephant, bearing in most cases some high-sounding name. The nobles and officers follow him, mostly on elephants. The procession passes to the place of the Râm Lîlâ. The mighty Râvana is killed, his body is burnt up, and much display of fire-works is made. Then all return home.

As of many other Hindu institutions, Benares is the birth-place of the Râm Lîlâ. As the name indicates, it is an imitation of the incidents of Râma's life, just like the English Mystery plays of the middle ages. Tradition says that it was started by one Megha Bhagat, whose date is uncertain. But to me it appears that the movement began with Tulsi Das. His *Râmâyaṇa* is used as the stage book and there are hymns and songs composed by that poet to use at various occasions in the performance. There is one party which performs the Râm Lîlâ at his temple here and names

it after him. His realistic belief is another great support in favour of this argument. Though there are passages in his great work to show that he believed in an all-pervading Deity, his belief in His incarnation as Râma was equally strong and more vivid. Always he worshipped in his dream ; always, he found Him standing before him. Very probable is it then that this person must have tried to show to other eyes than his own, the holy and warlike Figures which he saw every day. This seems to be the beginning of the Râm Lîlâ. And it has grown very popular. Every almost quarter in Benares has its Râm Lîlâ, and rich Bazars vie with each other in arranging the best processions. But this is not all. Other cities have followed the example, and this has now become the recognised custom of the people. Our authorities have a great difficulty before them when this festival falls at the same time with Moharram. Ashvin is specially chosen for Râm Lîlâ because this was the month when Râma triumphantly returned to Ayodhya.

The Durgâpûjâ is the festival of Bengal especially, but it has spread with our Bengali brothers, whom the English rule has taken to other parts of India. With an up-country Hindu, the worship of Durgâ (Bliss) ends two days before Dashmi. But our Bengali brothers prepare beautiful images, worship them for four days and then drop them in the river. The procession goes to the river with much pomp and show, and the ghats are all crowded. The image is thrown into the river and people throw water on themselves and go home.

We meet again on Diwali.

B. D. GUPTA.

—:o:—

The man is the spirit he worked in; not what he did, but what he became.

CARLYLE.

HOSPITALITY REWARDED.

The Tsar Ivan reigned over Russia in the middle of the sixteenth century. He was fond of going in disguise to see the condition of his subjects.

One evening, he entered a small village near Moscow, and pretending to be much tired, owing to his journey, he asked for a shelter from several of the villagers. He was dressed in a tattered coat, and a threadbare cloak. Some of the villagers seeing him in that condition and not knowing who he was, refused to help him.

Receiving such ill-treatment from several of his subjects, he was about to leave the place, when his eyes fell upon a hut. This was the poorest cottage in the whole village. The Emperor hastened thither, and knocked at the door. A poor peasant opened it and asked him what he wanted. "I am dying with fatigue and hunger," said the Tsar, and asked him whether he could get a night's lodging there. "Alas," said the peasant, "you have come at a very *unlucky time—for* my wife is ill; but come in. You will be at least sheltered from cold; come in, you are welcome in this poor cottage."

The Tsar was then led to a room full of children, some were sitting in a corner of the room, shivering with cold, and some asleep. The peasant said: "Stay here, I will get something for your supper." He went out and soon returned with some coarse bread and eggs, and said: "Now partake with my children of such refreshments as my poor cottage affords; I am going to nurse my wife." The peasant went to his wife, and returned after a short time, bringing with him a babe, which was to be christened on the next day. The Tsar took the child in his arms, saying: "Fortune smiles on his forehead." The babe's grandmother then came and took it to bed. The peasant next invited his guest to sleep on his straw bed, the only sort of bed he had in his cottage.

The next morning, when the sun showed himself on the eastern sky, the peasant awoke his guest. The Emperor got up and said: "I must return to Moscow now, my good friend.

I know a certain man there, to whom I shall speak of your kind treatment towards me. I will ask him to stand godfather to your child ; but promise me you will wait here till my return, so that I may be present here at the time of Baptism. I will be back within three hours." The peasant agreed to the stranger's proposal, and the Tsar went away.

The three hours passed away quickly, but nobody came. The peasant was now ready to go to the church with his family. Just as they were preparing to leave the cottage, they heard the trampling sound of horses. The peasant knew that they were the Emperor's guards, and called his family to see the Emperor, who would pass by that road shortly. The peasant family hastened to the door to see the Emperor.

Soon after, the horses and the men formed a semicircle in front of the cottage, and the state carriage of the Tsar stopped at the door. The Emperor, then, coming down from the carriage, addressed his host : "I have come here as promised to stand godfather to your child. Give me the babe, and follow me to the church."

The peasant family, with parted lips, and straining eyes, stood gazing at the Tsar, not recognising in a personage of such pomp and splendour, the man who had slept in the cottage on a bed of straw the previous night. The Tsar said after a pause of some moments : "You showed much humanity and courtesy to me last night ; and I have come to-day to discharge my duties as a sovereign, by rewarding you for your virtue. Your child will be my care, for you will remember," said the Emperor, "that he will be fortunate, as I said yesterday."

Nothing could exceed the joy of the poor peasant family, when they understood what the real case was. The child was brought and was placed respectfully at the Tsar's feet. The Emperor took the babe in his arms, and carried it to the church, and stood sponsor for it. The Tsar's promise was faithfully performed. The boy was educated, and was afterwards made one of the Emperor's body guard.

JOTINDRA P. SANYAL.

PRASHNOTTARA.

Pupil.—O Guru! How can I get out of this great ocean of Samsâra, and where can I find refuge?

Guru.—O dear one! The greatest ship on the ocean of Samsâra is the love of God, and you may find refuge only at His Feet. He only is the Protector, and He only will protect you from drowning in this ocean of Samsâra. Therefore if you want refuge from it, seek His Holy Feet.

Pupil.—What is that which prevents us from seeking refuge at His Holy Feet?

Guru.—Desire is the only obstacle. Desire compels a man to commit sin, and it is never satisfied with the attainment of desired objects. So, O my pupil, think and do what the blessed Lord Shrî Kṛiṣhṇa teaches in the *Gîtâ*. "Therefore, O Prince of the Bhâratas, controlling first thy organs kill out the evil which destroyeth wisdom and spiritual intuition."

Pupil.—What is Salvation or Mukti?

Guru.—To kill out desire is to gain salvation. Desire is at the threshold of salvation, and till the threshold is passed, salvation cannot be attained.

Pupil.—How does a man attain heaven?

Guru.—By Ahimsa. Those who do not hurt any creature, who consider every creature, nay everything, as dear to God and to themselves, will undoubtedly attain heaven.

Pupil.—Who sleeps with ease and peace?

Guru.—Only they sleep with ease and peace whose minds are bent or fixed on the attainment of Him, Who is the only one Peace-giver to the world. Neither the Emperor, nor any wealthy man, sleeps with ease and peace; their minds are wandering from one object to another, with many kind of cares and anxieties, and they grow weary with the useless and pain-giving desires and ambitions for gaining worldly objects beyond their reach. Therefore none should hanker after worldly objects.

Pupil.—Do you mean to say that these worldly objects do not give peace and happiness, but only suffering? How can it be? By acquiring vast wealth, one can enjoy true peace, and yet many kinds of comfort. They have got many storehouses, many carriages, many horses, and many other things which, I think, give them much pleasure and comfort, which we, poor people, cannot have the good fortune to enjoy. Then how do you, my Guru, say that one cannot find peace and happiness in these objects? Please explain it a little more clearly.

Guru.—Yes, O my pupil, I mean that all the worldly objects are pain-giving. They cannot, in any case, give true pleasure, what is called "the eternal pleasure." You are of course right in saying that a great and wealthy man seems to enjoy and have much comfort, when judged outwardly. But you must think, my lad, as to whether, in their richness, comfort or trouble predominates. Think of their trouble for a moment, and then you will find that they are in a very wretched and troubled state on account of the cares and anxieties of their possessions. They have to face the courts of law for legal purposes and their minds are worried by various kinds of cares. True happiness is only found in renunciation of attachment to worldly objects inwardly, while outwardly performing the duties belonging to one's station in life without any attachment thereto. Even in case you are installed on a throne, you will not be content therewith, but your desire will go on increasing and increasing, and you will want more and more, till at last you will be weary of the long race after the attainment of eternal happiness.

Desire is never satisfied; a man must check, or altogether destroy it. Desire must be checked and purified; when this is done sorrow will come to an end. Desire is the root of evil. You will never find peace either by ruling the whole world or by becoming even Indra himself. Peace and happiness may be attained only by abiding in the Self.

PURUSHOTTAM PRASAD SINHA.

THE HINDU RELIGION.

The supreme credit of the religious upheaval which has been slowly but steadily taking place in India for the last few years is to a great extent due to the exertions of that noble band of pioneers, who, under the name of the Theosophical Society, have carried the lofty banners of the Brahma Vidyâ to the remotest corners of the world. These spiritual champions have nobly vindicated the position of this antique religion, even before the prejudiced eyes of foreigners, and have succeeded in compelling the Christian West to look with respect on the heathen East. Not only have they been able to substantiate the claim of Hinduism to be reckoned as one of the highest religions of the world, but they have also sown the seed of that awakened scepticism in the minds of at least a part of the Christian people, which induces them to question the absolute correctness of some of those doctrines, which constitute the corner stones of their own religion. Thus the theories of eternal punishment and the resurrection of Christ, which are the chief support and the mainstay of their religion, fail to command that universal, unquestioning, absolute belief in some quarters, which they had formerly been accustomed to enjoy. The thoughts and teachings of the Hindu religion, although they have not yet become the universal property of mankind, as indeed, under the circumstances, they cannot be, have, notwithstanding, found their echo in certain quarters of distant regions, over which beats the fierce light of modern civilisation.

While Hinduism has thus been working upon other religionists, is it not rather a distressing fact to observe that the attitude of some of our own young men in India has been such as to alienate them further and further from the religion of their forefathers? Nurtured in the uncongenial atmosphere of an English secular education—of which I desire to speak with the utmost possible respect—from the tenderest years of their life, and having at best only the most imperfect

knowledge of their own religion, they cannot but come to regard it as a religion of superstition, a thing altogether effete and unfashionable. Of course, the absolutely secular system of education, as at present imparted in our schools and colleges, is to a great extent responsible for this sad state of affairs. It is universally admitted that the total absence of religious education produces a most pernicious impression upon the thoughts and minds of our boys, and affords a ready channel for the inrush of materialism and scepticism, the tide of which has been flowing so strongly in India of late. But however that may be, the one thing absolutely essential for our young men to bear in mind is that the very existence of India, as a nation on earth, intrinsically depends upon the existence of her religion. Deprive India of her religion, and India ceases to be a nation. All else in India—political and social—is shifting, changing; the only element of permanent stability is her religion. Let this light be extinguished, and India sinks into darkness.

Look at those venerable nations and empires that once guided the destiny of the world; where are they now? Effaced, blotted out of existence! Ancient Egypt fell; Babylonia fell; the brilliant star of the Roman empire, that was once dazzling the remotest horizon of the world, sank and fell for ever; Greece, with her Olympian Gods, her stupendous literature, died and perished. But India, conquered and enslaved, is yet able to hold her towering head high into the spiritual atmosphere of her religion, and has looked serenely on, while kingdoms and empires of four thousand years have risen to life, enjoyed their little season of pride and pomp, and then vanished and been forgotten.

GAYA PRASAD.

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The devotee sees the good in his own religion: the fanatic sees the faults in the religion of his neighbours.

EVOLUTION.

Among the teachings which have revolutionised human thought there is none more marked in its results than that of Evolution. There exists much difference of opinion as to its details and its methods, but as to the main fact of the gradual regular unfolding and the increasing diversity and complexity of forms, there is no longer any discussion among educated people.

Many people, however, regard the establishment of Evolution as the theory which alone explains the conditions of things around us, as the crowning glory of the nineteenth century. And, indeed, this is true so far as western thought is concerned. But Evolution, the gradual unfolding of the inner powers of the life, the Self, is clearly and definitely taught in the ancient Hindu Scriptures, as witness the following passage from the second Âranyaka of the Aitareya Âranyaka, second Khanda.

1. He who knows the gradual development of the Self in him (the man conceived as the *uktha*), obtains himself more development.

2. There are herbs and trees and all that is animated, and he knows the Self gradually developing in them. For in herbs and trees sap only is seen, but thought (*Chitta*) in animated beings.

3. Among animated beings again the Self develops gradually, for in some sap (blood) is seen (as well as thought), but in others thought is not seen.

4. And in man again the Self develops gradually, for he is most endowed with knowledge. He says what he has known, he sees what he has known. He knows what is to happen to-morrow, he knows heaven and hell. By means of the mortal, he desires the immortal—thus is he endowed.

5. With regard to the other animals, hunger and thirst only are, a seed of understanding. But they do not say what they have known, nor do they see what they have known.

They do not know what is to happen tomorrow, nor heaven and hell. They go so far and no further, for they are born according to their knowledge.

Here we have the distinct succession of vegetables, lower animals, higher animals, man, clearly taught, and moreover the reason for the evolution—the developing, the unfolding, of the Self—is asserted; that great truth without which Evolution, as taught in the West, remains incomplete and unintelligible.

ANNIE BESANT.

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THE NATURE OF MATTER.

By a most unfortunate blunder, the completion of Tesla's statement as to the nature of matter dropped out of the Magazine last month. On p. 300 some remarks of Tesla's, kindly sent us by Mr. R. G. Pradhan, with the prefatory words thereon printed, were given. But they came to a surprising and abrupt ending with the page, instead of continuing on p. 301. As the conclusion is very important, we append it here.

............"It does not require the exercise of great powers of imagination to conceive that, by harnessing the sun's energy and making his machines self-acting, these processes of creation and annihilation might be made to go on without human intervention other than control.

"Could he do this, man would then have godlike power, for he could create any kind of material substance, of any size and shape, seemingly out of nothing, and he could make all perceptible substance revert to its primary form, lose itself for ever in the universe.

"At his command, almost without an effort on his part, worlds would disappear and new worlds would be born. This, according to my ideas, would be the grandest feat which might be performed by man, the most consequential, his greatest achievement."

GURU NÂNAK.

THE FOUNDER OF SIKHISM.

Guru Nânak was born in 1469, A. D., in a village on the Ravi above Lahore, in the family of Bedis (a sub-division of Chhatris). The place where Guru Nânak was born is called Nankana, and is a place of worship.

In his boyhood he was of reserved habits, he ate but little and was always thoughtful; when Nânak began to speak, he used to speak always of God. When he passed his sixth year his father consulted the village Paṇḍit, asked him to accept Nânak as his pupil, and left him with the Paṇḍit.

The Paṇḍit turned to him and wanted to teach him letters, but he was greatly amazed when Nânak looked straight into his eyes and asked: "Can you really teach me something?"

"Of course," replied the Paṇḍit; "I know my business; it is not for you to ask such questions. Come and read."

"But tell me," remonstrated Nânak, "if you can teach me the way to free myself from bondage."

"What do you mean?" angrily asked the Paṇḍit; "what do you know about bondage and liberation?"

"I can tell you something," said Nânak gently, "though I am a mere boy."

"Explain yourself," said the Paṇḍit, who was rather put out.

"Calm yourself," said Nânak, "and listen to me. I will tell you how to read and write words in their true sense. Burn attachment, rub it well, and turn it into ink; * let your intelligence be the paper, and with pen of love, with the grace of the Guru, write: Praised be He, the infinite, the unknowable. Learn to read and write in this way, so that on the day of judgment truth may mark you."

* Indian ink is generally made by burning the cocoanut and rubbing it well in oil and gum.

"Boy!" said the Paṇḍit grandiloquently, "this is all you know, and I presume you heard this from some wandering Faquir; but what do you know about all the necessary ceremonials which a Hindu must perform to win favour of the Gods?"

"Paṇḍit," said young Nânak, warming up; "you know not the spirit of religion, you have lost the key to the Vedas, you have worked up the simple and noble religion of Hindus into a complicated system, and you express it in an elaborate ceremonial, and follow blindly tradition. Know that God cannot be bribed by cakes, fruit and money; He must be worshipped in truthfulness and sincerity, and no material resemblance must degrade Him."

The Paṇḍit was about to make a harsh reply, when he was called away by a patron of his.

Nânak returned home, and entering his room he shut himself in; after some time his parents with great difficulty persuaded him to open the door, for he was in Samâdhi.

They offered him refreshments, but he refused to take any, and when entreaties and threats did not make him move from the room, his father was greatly frightened and sent for a Vaid (doctor).

When the Vaid came he put forth his hand to feel the pulse of Nânak, but Nânak folded his hands and drew himself up and asked; "What do you want to do with me?"

"I wish to feel your pulse," softly said the Vaid, "as I would like to know what you are suffering from; I am a Vaid, and I will prescribe some sweet medicine for you, which will drive away this paleness from your face and make you hale and strong."

"Poor Vaid," said Nânak. "He wants to feel my pulse, but he does not know that the pain is in my heart. If you are a true Vaid, diagnose my disease, and then you can prescribe medicine; but how can you cure me, who are not yourself in health?"

"Boy!" said the Vaid, "if you will let me feel your pulse I will be able to do something for you, and banish all the pain from your body."

"How can you give me ease," said Nânak, "when I am suffering from the pain of separation from the Beloved, and when I see all those whom I love marching blindly towards their doom? I wonder how you can be at ease, Vaid, when the angel of death is looming over your head; and while for the sake of money you are pretending to cure others, the poison is eating up your very heart."

The Vaid was silenced, he could not say a word; he turned to Nânak's father and said: "Your son is not suffering from any bodily disorder; he is some great man sent by Ishvara to help humanity, and in his great love he is feeling for us all; you can leave him alone."

When Nânak entered his ninth year, according to custom his father invited Paṇḍits and relations to initiate him and invest him with the sacred thread.

When everything was ready and the Purohit (the family priest) was about to invest him with it, Nânak turned round and enquired: "Tell me, Paṇḍit-ji, of what use is this thread? What are the duties of the man who is invested with it? Why is it necessary to put it on?"

"Nobody can perform any sacrificial ceremonies without putting it on," said the Purohit, who was merely a village Paṇḍit, and did not know the secret signification of the sacred thread; "this thread purifies the wearer and entitles him to attend and perform all ceremonies."

"If a man who has put on this sacred thread," said Nânak, does not change his ways, and leads an impure life, does this thread purify him and help him in any way in the end? Does not he reap the fruit of his actions?"

"I do not know," replied the Purohit, "but it is ordained in the Shâstras, and we must follow our forefathers."

"From the cotton of compassion spin out the thread of love; make the knots of abstinence and truth; let your

mind put on this thread ; it is not broken, nor soiled, nor burned, nor lost. Praised be they who have put this on," said Nânak.

"You have spoken well," said the Purohit, "but look at all the expense and trouble your father has been put to, see all these friends and relations ; they will be all disappointed if you won't put this on."

"I am truly sorry that I cannot oblige you," said Nânak ; "I cannot put it on, and I will advise you also to think more about the essence of things than the form. Only by true conviction one gains respect, and by praising God and by living truthfully man reaches perfection."

At last his mother entreated him for her sake not to disappoint her. Then Nânak simply said ; "Mother, I obey," took the thread and put it on.

(To be continued.)

JOGENDRA SINHA.

—:o:—

ABOU BEN ADHEM AND THE ANGEL.

Abu Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said ;
"What writest thou ?"—The vision raised its head,
And with a look made of all sweet accord,
Answer'd ; "The names of those who love the Lord."
"And is mine one ?" said Abu. "Nay, not so,"
Replied the angel. Abu spoke more low,
But cheerly still, and said ; "I pray thee then,
"Write me as one that loves his fellow men."
The angel wrote and vanish'd. The next night
It came again with a great wakening light,
And show'd the names whom love of God had bless'd,
And lo ! Ben Adhem's name led all the rest.

LEIGH HUNT.

SCIENCE JOTTINGS.

Mr. R. Bruce Foote has just published an excellent Catalogue of the Prehistoric Antiquities in the Government Museum of Madras. It appears that there is in India a decided break between the Paleolithic and Neolithic ages, but in Southern India there is no gap in time between the Neolithic and Iron ages, the people of the latter age being no doubt direct descendants of the former ; a few bronze, brass and copper implements and ornaments have been found, but apparently none preceding the Iron age. Belonging to this period is a beautiful bronze vase of classical form, decorated with flutings and lotus designs.

***

One of those brilliant Fireballs which often appear suddenly in the early part of the night, and for a few seconds illumine the sky and landscape, was seen lately in England, and especially clearly from S. Wales *and N. Devon.* As seen from there the fireball was many times brighter than Venus, and it moved rather slowly, leaving a strong trail of sparks which, however, quickly died out. The head was bluish white, and it seemed to plough its way though the atmosphere with an irregular motion and fluctuating light, as though strongly resisted. When last seen the height was about 26 miles over a point in the sea, 3 miles N. W. of S. David's Head, in Pembrokeshire.

***

Professor Pickering announces that a successful photograph of the spectrum of a lightning flash has recently been obtained at the Harvard College Observatory. The spectrum showed a complicated series of bright lines which have not as yet been individually recognised. Many attempts have been made during the past few years to record the lightning spectrum, but no success has hitherto been attained, so that further particulars are anxiously awaited from Prof. Pickering.

OUR LIBRARY TABLE.

A small pamphlet, *The Hindu Estimate of Christ and Christianity*, by Mr. Vithal Ganesh Pradhan, B. A. (Baroda Vatsal Press, An. 4), deserves a wide circulation. It points out, in carefully chosen language, the weakness of some fundamental doctrines of popular Christianity, showing their unphilosophical nature, and it vindicates Hinduism trom charges levelled against it. The booklet would do much good if distributed in districts in which Christian propaganda is being carried on.

Stray Thoughts on the Bhagavad Gita, by "A Dreamer" (A. N. Datta, 120/2, Musjid Bari Street, Calcutta), is a far more solid and valuable work than the modest title might lead one to suppose. It consists of a series of papers on the first two chapters of the great poem, and shews the workings of an acute and devout mind, deeply coloured with theosophical thought. The writer regards the *Gîtâ* as "eminently a book of advice and guidance, necessary to help a student to tread the path of Nivritti—non-attachment......the finger-post which indicates the path leading to service." The book is full of deep and suggestive thoughts, and we heartily recommend it to all those who love the Song which has inspired it.

We have received a report of the Minutes of the General Committee of the Central Khatri Education Committee, Benares City. This Committee is formed in accordance with the resolution passed at the Bareilly Conference, that steps should be taken to help the poor students to receive a liberal education. The General Committee—in which we are glad to notice the name of Babu Syam Sundar Das, B. A., one of our Masters in the School—has began its useful work, and has assigned a sum for the payment of the fees of Khatri students, We wish it all success.

OUR LETTER BOX.

Q.—*What is meant by matter and spirit? B. J. R.*

Ans.—"Spirit" conveys the same meaning as the Samskrit term "Purusha:" it is the life in everything, the consciousness. "Matter" is "Prakriti," that which has extension, which takes form, and is, in many of its aggregations, knowable by the senses, can be seen, heard, smelt, tasted or felt. Your body is made of matter; you, as a thinking feeling being, are spirit. That which thinks in the body, which sees and hears and feels, is spirit enclosed in matter. Matter embodies spirit. You can read much about matter and its properties in modern books of science; and in the Upanishats you can learn something of the nature of spirit.

Q.—*Why do we not see God?*

Ans.—A Pandit so answered this: You cannot touch, hear, see, smell and taste everything. For a particular thing we apply a particular organ to know it. Suppose I wish to know the degree of rigidity of my pen; I won't smell it, but use my hand. If I wish to know the taste of sugar, I won't feel it, but put it on the tongue. And so for everything. Thus to see God we must have a pure (in above cases soundness of organs is implied) mind. And mind can only be pure when we lead a virtuous life. Therefore in order to know God we must needs lead a virtuous life. And because most of us have not pure minds, therefore we do not see God. A'BR.

Q.—*If God is one, why do men change their religion? L. R. G.*

Ans.—Men change their religion because of ignorance. God may be found through any religion, and most people are born into the religion which is most fitted to help them. Sometimes, when a religion is taught in a very unintelligent way, an intellectual man may throw it off in its unintelligent form, and may not later, even when he sees its better forms, find himself satisfied with them, or inclined to resume his former position as a member of that faith. He may then accept some other form of religion, more suitable to his own temperament. Religions are like vessels into which water is poured; the water takes the shape of the vessel, but remains pure water, fit to quench thirst. So spiritual life is poured into all religions, and takes shape according to the religions, but remains one spiritual life, able to quench the thirst of the spirit for the knowledge of God.

HOW THE MOVEMENT GOES.

Report of the C. H. College.

A brief account of the third Anniversary of the College appears elsewhere.

The larger donations of the month have been as below:—

Court of Wards, Estate of the late Raja Harbans Singh, Lahore	1000	0	0
Babu Jadunath Das, Berhampore	400	0	0
Babu Dayanath	100	0	0
The Mahajans of Balotra	107	9	0

The Boarding-House Buildings are being pushed on rapidly. Our Local Committees, T. S. Branches, and individual workers are earnestly requested to push forward with at least equal rapidity the work of collection and remittance. We have got nearly 4000 Subscribers for the Magazine; if each subscriber collected even a few rupees per year, to say nothing of per month, the permanent Fund of the College would be helped materially.

Mrs. Besant left Benares on the 28th of October 1901 and has been touring through Ahmedabad, Navsari, Surat, Baroda, Bhavnagar, and other places on behalf of the College.

Bhagavan Das.

The Central Hindu College Debating Society.

An ordinary meeting was held on Sunday the 6th October, 1901. As our selected President Babu Sita Ram B. A. was absent, Babu Kshitish Chandra Chakravarti was elected to the chair. The subject was "The effects of imitation of European manners and customs." Mr. Awadh Behari Lal was the essayist and Mr. Ram Das Gour was the first speaker for the day.

No meetings were held for two weeks on account of the Durga Puja holidays.

The next meeting was held on the 27th of October, 1901, at 3-30 p. m. 18 members were present, besides many visitors. The chair was taken by Mrs. Annie Besant. Mrs. A. C. Lloyd, Dr. A. Richardson, Pandit Parmeshri Das, Pandit Cheda Lal, Mr. M. A. C. Thirlwall and others were also present. "Society and Seclusion" was the subject. The rules and regulations for the guidance of the members of the society, were read, corrected by the chairman, and passed by the Society. Mr. Narasingha Row, the essayist, was in favour of "Society," while Mr. Ram Das Gour, the first speaker, was for "Seclusion." The debate was summed up in a beautiful and instructive speech by the Chairman, who then gave the members some valuable advice as to how they should improve their speaking. The meeting then dispersed with thanks to the chairman.

Jyotish Chandra Choudhari.
Secretary.

C. H. C. Boarder's Union Club.

The Club held its meetings regularly on Sundays in September and part of October. The subjects discussed in September meetings were: "Effects of overwork on body and mind," "Brotherly Feelings," "Study," and "Temperance." Mr. Thirlwall took the chair in the last meeting and Mrs. Lloyd graced all the meetings with her presence, which was a source of great encouragement to the club. The first meeting in October came off on the 6th, in which Mr. Brooks presided, and "Knowledge" was the subject taken up for discussion. The College being closed from 12th to 24th October for the Durgâ Pûjâ holidays, many of the Boarders went home and no meetings were therefore held during the time. A meeting was held on the 27th of October, when "Kindness" was the subject taken up. Pandit Parmeshri Dass, Pleader, of Barabanki was in the chair.

A nice almirah has been purchased by the club and furnished with some useful books. Pandit Parmeshri Dass has kindly presented a copy of the translation of the Bhâgavata by Purnendu Narain Sinha, and has promised to send some more books from Barabanki, for which the club is very thankful to him.

Bageswar Prasad Misra,
Secretary.

———:o:———

At Bhavanagar Mrs. Besant had very large gatherings, and H. H. the Maharaja took the chair at the Education lecture. He became a Patron of the College, and a subscriber of Rs. 700 a year, promising substantial help when his State recovers from the famine, which is now ravaging it for the fourth successive year. His Diwan, son of the famous Gauri Shankar, subscribed Rs. 25 a month to the Samskrit Department. Darbar Shrî Bavavala, Chief of Vadia, became a Vice-Patron, and subscribed Rs. 200 a year, and Darbar Shrî Vajasurvala, Chief of Bagasara, Rs. 100.

THE CENTRAL HINDU COLLEGE, BENARES.
ABSTRACT CASH ACCOUNT FOR SEPTEMBER, 1901.
Capital Account.

Receipts.		Rs. as. p.	Expenditure.		Rs. as. p.
Balance of last month.		1,501 14 9	Furniture	148 6 0	
Donations :—			Building Account :—		
General	4,301 12 0		College Building	401 12 3	
Boarding House Fund	1,700 0 0		Boarding House Building	125 0 0	
Laboratory Fund	300 0 0	6,301 12 0	Boarding House Furniture	24 14 0	
			Apparatus	1,029 5 2	
			Books and Magazines	9 15 0	1,739 4 5
			Balance ...		6,064 6 4
Total Rs.		7,803 10 9	Total Rs.		7,803 10 9

Income Account.

Receipts		Rs. as. p.	Expenditure		Rs. as. p.
Balance		3,778 11 9	Salary ...	1,288 15 9	
Fees	220 8 0		Game expenses ...	12 7 0	
Game Fees	15 8 0		Stable account ...	27 8 6	
Subscriptions	674 0 0		Stationery and Printing ...	33 13 9	
Advances:—			Postage and Telegram...	9 9 0	
Imprest ...	0 0 0		Miscellaneous	71 11 2	
Other advances ...	2 0 0		Hot weather charges ...	41 2 3	
Prizes ...	15 4 0		Chemicals...	2 8 0	
Boarding House account...	291 12 0	1,219 0 0	Book-binding	2 7 0	
			Boarding House Acct.	257 14 3	1,748 0 8
			Balance ...		3,249 11 1
Total Rs.		4,997 11 9	Total Rs. ...		4,997 11 9

N. B.—Investment in G. P. Notes :—General Rs. 94,269
Prize Fund „ 7,851
Total Rs. 1,02,120

Details of Balances.

	Rs. as. p.
With the Bank of Bengal, Benares	2,344 15 5
In the College Treasure Chest	6,969 2 0
Total Rs. ...	9,314 1 5

Benares:
October 1901.

Bhagavan Das M. A.,
Secretary.

Printed by Freeman & Co., Ltd., at the Târâ Printing Works, Benares.

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